THE CHARACTER OF A SEPARATIST: OR, Sensuality the Ground OF SEPARATION.

To which is Added,

THE

PHARISEES LESSON,

On Matth. IX. xiii.

AND AN EXAMINATION OF

Mr. HALES TREATISE of SCHISME.

By THOMAS LONG, B.D. and Prebendary of St. PETER'S EXON.

I differ from my Brethren in many things of considerable moment; yet if I should zealously press my judgment on others, so as to disturb the Peace of the Church, and separate from my Brethren, I should fear I should prove a Fire-brand in Hell, for being a Fire-brand in the Church——I charge you, if God should give me up to any factious Church-rending course, that you forsake me, and follow me not a step.

Mr. *Baxter's* Epistle Dedicatory to the *Saints Rest.*

LONDON, Printed for *Walter Kettilby* at the *Bishops* Head in St. *Paul's* Church-Yard, 1677.

Finished 4/29/30 207-[illegible]

To the Worſhipful

Sir *THOMAS CARY* Kt,

RECORDER of the CITY

OF

EXETER:

AND

JUDGE of the SESSIONS

FOR THE

COUNTY of *DEVON*.

THE Deſign of this Treatiſe being to prove, that Schiſme is a work of the fleſh, it cannot be improper to ſubmit it to the cognizance of a Magiſtrate, *the Peace of the State being equally violated thereby, as the unity of the Church; and, when the Veil of the Temple is rent, there uſually followeth an Earth-quake through the whole*

Land.--Tum tua res agitur: *the same persons that despise* Aaron, *do affront* Moses; *And indeed in a Church and Kingdom so knit and consolidated, as ours are, (Where the King is through God's good providence, a Nursing-father to the Church, and not only professeth himself to be of its communion, but hath graciously obliged himself by Oath, to defend the rights and priviledges thereof, and to that end hath established many good Laws, not only by Statute, but by Canons Ecclesiastical (which are also the King's Laws;) and where the Church on her part, as to external peace and order, intirely acknowledgeth her dependance on the King, as Defender of the faith, which she professeth, and in all causes, and over all persons, as well Ecclesiastical as Civil, supreme Moderator and Governor, and by the indispensable Laws of God is so obliged to the duty of Allegiance, that neither she, nor any of her children ever did, nor can deny that, without denying their own Doctrine and Profession: and long and certain experience hath taught us, that whoever retained themselves in the communion of the Church, did yield due obe-*

dience

dience to the King, and contrariwise as many as withdrew from the communion of the Church, were professed enemies to the King.) It is impossible, I say, to conceive how a Schisme should be maintained in such a Church, without actual Sedition in the State. In this Tertullus *the Orator was right, when he called the Authors of a new Sect, Ring-leaders of Sedition, and* λοιμον, *a very pest; for Schisme, like the Plague of Leprosie eats into the Walls and Timber of the House; and as* Optatus *observes of the Schisme of the* Donatists, *what Family is there, where either the Wife is not withdrawn from her Husband? or Children from their Parents? or Servants from their Masters? And the Divisions of private Families produce publick mischiefs: for as a Family which consists of divers persons, being divided, cannot stand; so a Kingdom, which consists of divers Families, being divided, will come to ruine: as when the several twists of a Cable, which holds the Ship at Anchor, is by little Vermin eaten through, the ship is exposed to the violence of every wind and storm. When the Church loseth a Member, the King doth not only lose a*

subject, but gaineth an enemy: when either Lay-men make use of schismatical Meetings, or Religious men of seditious tumults, the peace of the Church and State are equally indangered.

Secondly, It cannot be denied, that the very act of separation, is a bidding * farewell to all charitable Opinions, and amicable conversation towards those, from whom the separation is made: And when they who first separated from the Church of England, did on the very same grounds dissent from the brethren of that separation, and withdrew into new Sects, they were professed enemies unto all, but that Faction to which they adhered: For no separation is held justifiable, but from such, in whose communion the dissenters do apprehend (at least) that they cannot serve God as they ought, but that they should sin in doing as the rules of that communion do require. And if so, how should they scruple to disobey the King's Laws, when they think them contrary to God's Laws? or how should they care to be at peace with them,

* Pertinaciæ schismatis non est alia ratio quam odium fraternum. S. August. contr Parm. l. 1. c. 4.

who are in their apprehensions enemies to truth? Their hatred will rather increase, and become implacable, and they will call it Zeal, how bitter and fierce soever it be. For when Men think their opinions and passions warranted by Religion, they also think themselves bound, by their greatest hopes and fears, to prosecute them to the utmost of their power: and as the mistaken Disciples did, to call for fire from Heaven, on all those that dissent from them, and that they should do God good service in slaying of them. The differences that have been raised among us about things indifferent, have caused the loss of more of the bloud and spirits of this Nation, as well as of true piety, than the persecution of all its professed enemies: Long have we languished under that issue of bloud, which was opened by punctilio's of Religion: for our controversies did not concern the fundamentals of Religion, but only the dress and garments of external worship, and yet how great a matter did a little fire kindle, when it was blown from a coal taken from the Altar? for they who, as the Priests of God, should weep between the Porch and the Al-

tar,

tar, Joel 2. 17. *and not only by their tears, but by their blood too, endeavour to extinguish the flame, did as the Priests of* Mars *scatter fire in every corner of the Temple, and warmed themselves at the flames, which they had kindled. What if the matters contended for were vile, and inconsiderable? they had the Art to set them off by glorious Names---- The Cause and Covenant of God, the Kingdome and Scepter of* Christ; *and in such a cause, they are bound, as they think, not only to leave, but in a literal sense, to hate Father and Mother: All moderation is lukewarmness, and they will be cruel, that they may not be accounted cold, as the* Royal Martyr *foretold*, p. 69. *of his* Εικὼν Βασιλ. *Many persons do at this day look upon* The Covenant, *as a holy and harmless Instrument for Reformation, but who among all the Covenanters was there, that did not think himself bound to oppose the King in reforming the Church? But I am sure, says that* Royal Person, *The right method of reforming the Church, cannot consist with that of disturbing the State, nor can Religion be justly advanced by depressing Loyalty, which is one of*

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the chiefest ingredients and ornaments of true Religion, for next to Fear God, *is* Honour the King: *and yet no Artillery Yard did ever discipline more Men for War, nor any Magazine furnish them with keener Weapons, than the Tongues and Pens of some Disciplinarians have done.*

Thirdly, *I would willingly be informed, what company of persons in any Age, did openly separate from an Established Church, wherein they might serve God without sinning by communicating with it, and did not also trouble and disturb the State.*

The multitude cannot look through the Vizor and see how they are acted by the ambition and covetousness of a few male-contents, who under a seeming Zeal for the Truth, have real designs against peace: and do expose the Temporal and Eternal welfare of their followers, for the accomplishing of their own ungodly Lusts: not unlike the Ape that burnt the Cats foot in the fire to pluck out her beloved Nuts.

Fourthly,

Fourthly, *Nor can it be otherwise thought but that Schismatical persons among us do drive Seditious designs, if it be considered, that there is no pious duty or laudable exercise of piety and devotion, but it may be done more solemnly in the publick Assemblies, than in any private Conventicles whatsoever.* * *And what Reason can there be, as* Mr. Hales *says, why they should do that secretly and suspiciously which they may do warrantably in the publick Congregations, except they are afraid their Devotions will be less acceptable, when they serve God with Reverence, as well as with godly Fear? It is beyond question, that there may be such corruptions in Doctrine, and such Idolatrous practices required in Worship, as may justifie a Separation; but neither of these can be pretended against our Church. The Covenanters indeed did pretend a necessity of reforming our Doctrine, but to this day have not mentioned any one Article, that needed it; but while the Covenant was warm upon their Spirits, they required, that all persons admitted into any Benefice should subscribe our Articles,*

Non licet [illegible]de sepa[illegible]re ubi [illegible]et in [illegible]elius [illegible]mmuta[illegible]. Aug. [illegible]ntra [illegible]resc. l. 2. [illegible]28. [illegible]30. Of [illegible]hism.

having

having first read them publickly, and professed their consent to them, as long as the House of Lords had the Power of admission committed to them; and even now in cool bloud, all parties that have any thing of Sobriety do make the Doctrine of the Church of England the Standard by which they authorize their own. And if the present Dissenters were Christians indeed, the great and uncontroverted Fundamentals of Religion wherein they agree with us in judgment, might reconcile their affections in those lesser things, wherein they differ. Opinionum diversitas & Opinantium unitas non sunt ἀσυμφωνία, Hales of Schism, p. 215. How unreasonable and irreligious a thing it is to contend for Ceremonies to the neglect of the weightier matters of the Law, Judgment, Mercy and Faith, is I hope satisfactorily evinced in another discourse hereunto annexed.

Fifthly, I shall therefore propose another Argument to prove that Schism as it is now practised among us, is inseparable from Sedition, because if men did dissent purely upon the account of Judgment, and Conscience, they would dissent soberly

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and peaceably, and as the Nonconformists in Mr. Balls *days joyn with us in some things which they cannot but allow, though they refuse to communicate in other things which they suspected; and concerning those things also, they would in all humility and meekness seek satisfaction, and distrust their own Opinions, which they find to be contrary to the judgment of their Superiours whom they cannot but acknowledge to be very learned and good men.* For as Erasmus *on* Romans 14. Dignitatis ratio poscit, ut Imperitior peritiori obtemperet, *We owe so much to the Authority and wisdom of our Superiours that in things doubtful and suspected (and he instanceth in things far more obnoxious than our Ceremonies) they who have less knowledge ought to obey him that hath more; and he gives this reason, because if it be a crime of Arrogance, to despise the Superstition of the weak, and of him that erreth in Simplicity; of how much more intolerable Arrogance is it, if he that is more weak in Faith and Knowledge, do judge and condemn them, that are better than himself? according to the vulgar rule of unlearned*

learned persons, who judge all unjust which themselves do not practise; and the Apostle tells such that the Kingdom of God is not meat and drink, (i. e.) *the spirit and temper of the Gospel consists not in being solicitous about such things which are left to our Christian liberty, but about the promoting of* righteousness, and peace, and joy in the Holy Ghost, *which are indispensably injoyned; so that sober and conscientious Dissenters would rather according to the Will of God suffer patiently for well-doing, than studiously promote discord and division, and all those evils which the Apostle says do accompany it.* Rom. 14. 17.

I cannot forbear to commend that excellent advice of S. Augustine *to such persons.* Epistle 56. *If thou art questioned (saith he) concerning points of subtilty and controversies, tell them, thou knowest not what to Answer, because thy Learning lyeth not that way; if thou art urged to declare what thou knowest, and wherein thy learning lyeth,* Responde, te nosse, quomodo fine istis, homo possit esse beatus. *Answer thou, I have learned how a man may be happy without*

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the understanding of such points. And Mr. Hales *observed that when scruples of Conscience began to be made or pretended, then Schisms began to break in.* Treatise of Schism, p. 217.

And now let any indifferent man judge, concerning such as instead of dissenting peaceably and seeking satisfaction meekly, in such punctilio's, of the nature of which they may be safely ignorant, and as the Jews *say of some of their questions, refer the resolution of them until* Elias *come, do not only renounce all Communion in the established Worship, but contrary to the known Laws of God, and the King, disturb the publick peace, rail at their Brethren, defame and resist their Superiors, are deaf to all arguments, and will not be perswaded when they are over-convinced, but instead of patiently enduring what is not in their power to amend, as* S. Augustine *adviseth, do with equal pride and impatience attempt the casting off of all Government, whether such are men of tender Consciences, or of carnal, and by consequence of seditious principles.*

Sixthly, *Which will yet more evi-*

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dently appear, if it be considered that Schisms are ordinarily contrived, and abetted, by discontented and ambitious persons, whose seditious and Traiterous designs against the State, do want the Midwifry of Schism, to give them Birth and Maturity. The Vow at Hebron was a means to form an Army against David, and Come see my zeal, the Motto of Jehu's Standard, which drew many after them, who went in the simplicity of their hearts to their own destruction. And if mens practises may be judged of by their principles, the doctrines that are infused into the spirits of the people at such meetings, will sufficiently prove that their designs are seditious. For when men do extol their new Discipline as the Kingdom and Scepter of Christ, and affirm that all the Scepters of the Earth must bow to it, or be broken in pieces; that Dominion is founded in grace; that wicked men are Usurpers and have forfeited all that they have, and it is no more robbery to deprive them of it than for the Israelites to rob the Egyptians; when they assert the nullity of former Oaths for obedience to lawful powers by

2 Sam. 15. 7.

2 Kings 10. 16.

framing New Covenants, and imposing on the subjects contrary to the command of their lawful Prince; that good intentions may justifie unlawful actions, and they may do evil that good may come thereof; that Christian liberty doth free the Believing wife from the unbelieving husband, the godly child from his ungodly Parents, and the faithful servant from his Infidel master; When their preaching is of cursing and lyes, despising Dominions, speaking evil of Dignities, vindictive groans against their Brethren, complaints of the decay of Religion, of oppression of the Godly, cursing all Neuters that do not help them against the Lords Anointed, or that do their work negligently, and withhold their Swords from blood: How spiritual soever such men may be thought, the weapons of their warfare are carnal (i. e.) they are seditious; such men are not Ambassadors of the Gospel of Peace, but of the Evangelium Armatum, *every line whereof as* Draco's *Laws is written in blood. When King* Richard *the First had taken prisoner a Bishop, that was in Arms against him, the Pope sends to him to deliver his Son, but the King*

ſends the Pope the Biſhops Armour, and asketh him if that were his Sons coat? I would fain know of them that profeſs themſelves the children of Peace, if theſe be the garments of their Ghoſtly Fathers that begat them. The great ſorcereſs Medea *perſwaded the daughters of* Peleus, *that the way to recover their aged Father to youth and ſtrength was to cut him in pieces and boyl him according to her Art. None but a people that have been bewitched could be perſwaded that the way to reſtore our Church to ſtrength and beauty, was to divide it into ſo many ſeditious ſects.*

And now I ſuppoſe that I have given the World and you, Honoured Sir, *ſufficient Reaſon for this addreſs to ſo eminent a Magiſtrate, ſeeing they that murmur againſt the ſons of* Aaron, *that they take too much upon them, are found to have Rebelled againſt* Moſes *alſo; and the ſame perſons that renounced communion with the Church of which they were once Members, and withdrew into Conventicles, cryed out,*

2 *Sam.* 20. 1. We have no part in *David*, neither have we inheritance in the son of *Jesse*, every man to his Tents O *Israel*. *As St.* Augustine *observed of the* Donatists, Quid est Imperatori cum Ecclesiâ? aut quid nobis tum regibus seculi? quos nunquam nisi invidos sensit Christianitas, Augustin. l. 2. ad Petil. c. 92. *If the Magistrate may punish murther, oppression, robbery and sedition, why may he not restrain such practises as give occasion to all these, unless we would have him do what God says he ought not* (i.e.) *to bear the sword in vain?* Clamate si audetis, (*saith St.* Augustine) puniantur adulteria, puniantur homicidia, sola Sacrilegia volumus impunita. *There is great reason then that the Ministers of the Gospel should apply themselves to the Ministers of the Laws.* Israel *will never prevail against her enemies, except* Moses's *hand be lifted up as well as* Aaron's, *those Royal Oaks must support our feeble Vines, or they will be trod under foot by unreasonable Men.* You *are* Custodes utriusque tabulæ, *under*

God

God and the King, Defenders of our Faith as well as our Laws.

Sed quis custodiet ipsos
Custodes?

But who shall protect them, that should protect us against the obloquies and strivings of an unruly People? even that God, *who having set* Joshua *over the murmuring* Israelites, *assured him,* Joshua 1. 5, &6. As I was with Moses, so I will be with thee, I will not fail thee, nor forsake thee: Be strong and of a good courage. *And now, if ever, our Magistrates ought to be Men of courage, as well as fearing God, when the execution of the Laws is termed persecution, and such as will not tamely permit their Religion and Liberties to be invaded, are accounted enemies to the Godly Party. But as the* Royal Martyr *observed, Nothing doth more portend Gods displeasure against a Nation, than when he suffers the confluence and clamours of the Vulgar to pass all boundaries of Laws and reverence to Authority.* Chap. 4. of tumults.

I say not this, Honoured Sir, *to provoke you to greater activity for the publick welfare, who have not onely done more and better than others, but have prevailed beyond expectation. I onely pay a grateful acknowledgment for what you have already done, and exhibit a Noble example to others, of one who prefers the publick Peace above his private interest, and doth his duty to God and the King with as much resolution, as others neglect or oppose it; and if there were but five such Magistrates in a County, they would through God's blessing, redeem an unworthy Nation from those flames which threaten a Conflagration, like that of* Sodom *and* Gomorrha.

I cannot omit, Great Sir, *your constant respects to men of my Profession without respect of Persons; you love a Clergy-man* eo nomine, *not only the worthy Dignitaries of our Church, but (I may say it in a better sense than a great Lawyer was wont to say) you love a poor Clergyman with all your heart, and have de-*

servedly

ſervedly acquired among us, the Title of Deliciæ Cleri, *the Clergies delight.*

And now it is time to beg your pardon for this and many other Troubles by which I have treſpaſſed upon your Patience, beſeeching God to preſerve the Peace of our Jeruſalem, *and that You and yours may Proſper as you Love it.*

I am Sir,

Exon April

Your Humbleſt

1677.

Servant,

Tho. Long.

I am Sir,

Your Humblest

Servant,

Tho. Long.

THE PICTURE AND CHARACTER OF A SEPARATIST:

SHEWING That *Sensuality* is the *Ground* OF SEPARATION.

Ut nihil æquè arguit Ingenium Spiritûs Christi, *ac studium conservandæ societatis, & unionis, in quo charitas elucet; Sic etiam, nullum est evidentius argumentum* pravitatis humani ingenii, *(unde etiam inter carnis opera, contentiones nominantur) quàm tumultuandi & rixandi studium.* Cameron. *de Ecclesiâ, Cap. de Schismate.*

I differ from my Brethren in many things of considerable moment; yet if I should zealously press my judgment on others, so as to disturb the Peace of the Church, and separate from my Brethren, I should fear I should prove a Fire-brand in Hell, for being a Fire brand in the Church——I charge you, if God should give me up to any factious Church-rending course, that you forsake me, and follow me not a step.

Mr. *Baxter*'s Epistle Dedicatory to the *Saints Rest.*

LONDON,
Printed for *Walter Kettilby* at the *Bishop*'s Head in St. *Paul*'s Church-Yard, 1677.

IMPRIMATUR,

Tho. Tomkyns *R. R^mo in Christo Patri ac Domino D^no* Gilberto *Divina Providentia Archi-Ep.* Cant. *à Sac. Dom.*

Sept. 27. 1673.

The *Picture* of *Schiſmaticks*, as Mr. *Calvin* (calls it in the Margent, and) deſcribes it in the 4*th*. Book of his Inſtitutions, *Ch*. 1. *Section* 16*th*.

ALthough this Temptation (of refuſing to Communicate with others, becauſe we judge them wicked) may ſometime invade good Men, through an inconſiderate zeal for Holineſs; yet we ſhall find that this too great moroſity doth ariſe rather from pride and diſdain, and a falſe opinion of Sanctity, than from true Piety, or an endeavour after it: Wherefore they that are more audacious than others to make Separation from the Church, and are as Standard-bearers, they for the moſt part have no other reaſon, than that by the contempt of all, they may ſhew themſelves better than others. Wherefore *Auguſtine* ſays well, and prudently, Whereas

the good frame and manner of Ecclesiastical Discipline ought especially to respect the Unity of the Spirit in the bond of Peace, which the Apostle commands to be mutually preserved by long-suffering, and which not being preserved, the application of Medicine is not only superfluous, but dangerous; and so can never produce the effect of a Medicine; They are wicked Children, who not so much through hatred of other Men's iniquities, as by a love of their own contentions, do affect either to withdraw, or at least to divide the weak People, whom they have insnared by the reputation of their Names. These are swollen with pride, furious in their perverseness, treacherous in calumnies, turbulent in seditions, using a shadow of rigid severity, lest it should appear that they want the light of truth. And those things which are commanded in the Scripture to be done with all moderation, for the correction of the faults of our Brethren, (the sincerity of Love, and unity of Peace being still preserved) they make use of, for the Sacrilege of Schisme, and an occasion of Separation. Wherefore

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to good and peaceable Men he gives this Counsel, *That they mercifully correct what they may*, and *patiently bear with what they cannot amend*, and *in love bewail and lament, until God do amend and correct all, or at the Harvest do root out the Weeds, and winnow the Chaff.* With these Weapons all good Men study to arm themselves, lest while they seem stout and resolute Champions of Holiness, they revolt from the Kingdom of God, which is the only Kingdom of Righteousness.

For, because God hath chosen to have the Communion of his Church observed in this external society; He who through hatred of the wicked, shall violate the Symbol of that Society, doth enter into that Path, wherein a falling from the Communion of Saints is most obvious.

1. Let them consider therefore, That in a great Multitude, there may be many truly holy and innocent in the eyes of God, whom they cannot discern.

2*ly*, That of them that seem diseased, there are many that are not in love, or well pleased with their Vices, but being now and then awakened, by a

serious fear of God, do endeavour after greater integrity.

3*ly*, That we ought not to judge of Men by one fact, seeing that the most holy, sometime fall most grievously.

4*ly*, That it is of more moment to unite the Church, as well by the Ministry of the Word, as by the administration of the Holy Mysteries, than that by the fault of a few, all those blessings should be frustrated.

5*ly*, Let them consider, that in estimating of the Church, the Judgment of God is to be preferred to the judgment of Man.

TO THE BRETHREN OF THE *SEPARATION.*

IT was not long since, that the Sins of Rebellion *and* Sacrilege *were so* successful, *that they did not only cast off their old names, but commenced* Vertues; *and it was dangerous to discourse, whether there were such sins or no: Prosperous wickedness hath never wanted its Apologists, who know how to call evil good, and good evil. The case is almost the same, concerning the Sin of* Schisme *and* Separation: *And now men question, whether there be any such thing, as the Church of* England, *because they make no question of separating from it: But St.* Paul *assures us, that there was a Church at* Corinth, *that there was* envying, *and* strife, *and* divisions *among them, and that they were but* carnal *Go-*

ſpellers, that were the Authors of ſuch diſorders; Yet theirs were but venial, in reſpect of ours, which I know not whether I may call Mortal, or Immortal diſcords; for when we hoped that the chief Authors being laid in their Graves, their practices would have been buried with them, and that we who had laboured in the fire of Contention, and ſuffered under the diſmal effects of it, for Twenty Years together, would have trembled at every ſpark of it; Behold, how like the Infelix lolium, *like* Wormwood, *and* Hemlock, *the Seeds of Diſſention are grown up in every Furrow of the Field, and thoſe ſparks are blown up into ſuch Flames, as have ſeized, if not upon all, yet upon the moſt eminent Houſes of God in the Land. The* Corinthians *were but Children in this work; they wrangled about their Miniſters, as Boys about their Maſters, who was the beſt Teacher among them:* Apollos, *who (as the Scholiaſt obſerves) was their firſt Biſhop, had a conſiderable Party, and if they did rob* Peter, *it was to cloath* Paul; *but with us nothing will ſerve, but a total extirpation of the Biſhops, and Paſtors of the Church, to raiſe a Presbytery upon their ruines: And yet*

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Men will not be perſwaded there is any ſuch ſin as Schiſme in the Land; or at leaſt think themſelves much injured, if it be imputed to them. If Men would diſſent peaceably, and (according to the Apoſtles rule, Rom. 14. 22. Haſt thou faith, *(that is an opinion of the lawfulneſs or unlawfulneſs of Rites and Cuſtomes in the Church)* have it to thy ſelf before God) *not propagate their private Opinions, to the diſturbance of the publick peace, they might deſerve that indulgence, which his moſt Gracious Majeſty hath allowed them; but when they ſhall practically condemn themſelves, and pragmatically miſguide others, in oppoſing thoſe things, which themſelves have allowed; the Apoſtle accounts them unhappy men, as having the brand of Hereticks,* αὐτοκαταάκριτοι, *viſibly upon them, by continuing obſtinately in that error, which themſelves, as well as the Churches of God have exploded.*

As for the ſeparated Miniſters, the more learned and ſober of them, did frequent our Aſſemblies, joyn with us in our Liturgies and Communion; though in the quality of lay Men; and I cannot doubt, but that they were well aſſured, that it was their duty ſo to do, and to encourage

courage others, to the publick worship of God so celebrated. If it was their duty to frequent it then, it cannot be their duty, but their sin, not only to desert, but to create a scorn and contempt of it now, and by erecting a Babel of confusion, seek to down with Sion, down with it to the ground. *I have only this query to demand of such, Whether, if they did well in communicating with us themselves, they do not ill in withdrawing others from our Communion? I believe it is their own judgment, as well as mine, that if they might be dispensed with, as to the renouncing the* Covenant, Reordination, Assent *and* Consent, *the* Surplice *and the* Cross, *they might then conform to our Liturgy and Discipline, and few of them would scruple to conform, as publick Ministers in all other things. Why then do those very Men, (some of which have published as much to the World, and the most part are convinced in Judgment and Conscience, that they themselves might thus conform) why do they so industriously seduce the People from their duty of communicating in their several Parishes, with their own Ministers, seeing that none of them are concerned in the things which are scru-*

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pled at, in order to the conformity of publick Ministers? They are not troubled with Covenant, Reordination, *&c. nor with any thing, that hath so much as a colour of justifying a Separation. I am heartily sorry, that any Persons have so intangled themselves, in Nets of their own weaving, that they cannot, without loss of their* reputation, *disingage themselves; but that loss is not so great, as the mischief will be, if they shall insnare others, and seek to salve their own reputation, by the* hazard *of the* salvation *of others. Consider therefore, I beseech you, where the blame and* guilt *will lye; if on your principles and practises, the People whom you have separated from the Church of* England, *wherein they might serve God acceptably, with reverence and godly fear, shall within a short time forsake your Assemblies also, and unite themselves to other Teachers, and Conventicles, in which they think (whether right or wrong) they may serve God in* purer Ordinances, *and at last, to live* without, *and* above *Ordinances; if these Delusions do spring from your Principles and practices, as undoubtedly they do, Is not the guilt of all these Confusions imputable to you, and may not*

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St. Auguſtine.

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Let us therefore rather follow the things that make for peace, *and wherewith we may* edify one another, *for we cannot but know, after so long and sad experience, as we have had, that these things will be* bitterness in the latter end; *endeavour to deserve that character, which St.* Augustine *gives of a peaceable man,* Quisquis vel quod potest arguendo corrigit, vel quod corrigere non potest, (salvo pacis vinculo) excludit, vel quod (salvo pacis vinculo) excludere non potest, equitate improbat, firmitate supportat, hic pacificus est, *Ad Parmen. l. 2. c. 1. And again,* The things which are evil displease all good Men, and they hinder, and suppress them as much as they

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his blood ſhould be required at the Watchman's hands. Our Saviour likewiſe informs us, that they who *ſee the Wolf coming, and leave the Sheep* to be caught, or ſcattered by him, are *Hirelings, and no good Shepherds*; for ſuch ſhould *give their lives for the Sheep.* Now there is no *Sword* ſo dreadful, as that two-edged Sword of *Diviſion and Error*, that deſtroys Bodies and Souls; no Wolves ſo ravenous, as thoſe that prey upon Chriſt's Flock: and ſhould thoſe whom God hath made his *Watchmen* and *Shepherds*, not warn the People of the approach of ſuch, they might juſtly hear, what as yet hath been unjuſtly ſpoken of too many, that they are *Thieves* and *Robbers*, and *dumb Dogs*. For as much then as we know by ſad experience, what St. *Paul* foretold by a Spirit of Prophecie, that *grievous Wolves ſhould enter into the Church of God, not ſparing the Flock*, and doth plainly deſcribe them, to be *certain Men, that ſhould ariſe among our ſelves, ſpeaking perverſe things*, (*i.e.*) falſe and forced Doctrines, *to draw away Diſciples after them*; we ſhould be unaccountably defective in our duty to God, and in our love to thoſe Souls, which Chriſt purchaſed with his Bloud, not to acquaint them with their preſent danger, and exhort them to contain themſelves within the Fold of their great Shepherd, who bought them, and hath provided green Paſtures, and ſet his own mark upon them; and teach them how to know and avoid thoſe Wolves, which for the moſt part put on *ſheeps clothing*,

Joh. 10. 13.

Acts 20. 29

Unum ſignum habeto, quare non manetis in uno Ovili? Auguſt. ad plebem.

clothing, that with the leſs ſuſpicion they may prey upon the Sheep. This I have thought fit to premiſe, becauſe the iniquity of ſome Men, who cannot indure ſound Doctrine, may exact an Apology for a Diſcourſe of this nature.

Our Apoſtle in this Epiſtle exhibiteth the *effigies* of a *Separatiſt*, and in this little Tablet of the Text, I ſhall preſent to your view, both the *Picture* and the *Character* of ſuch Men. The Picture of King *Charles* the Firſt, was by an ingenious hand pourtrayed in ſuch Lines, as did contain in expreſs words the whole Book of the *Pſalmes*, ſo that at one view, you might behold the form of his Body, and the Image of his Divine Soul. You have in this Text, *Firſt*, the *Picture*, or *external* Lineaments of a *Separatiſt*; for the better reſembling whereof, if I uſe ſome dark colours, as ſhades, to repreſent his proper complexion and features, I ſhall borrow them from the Scriptures, or unqueſtionable Artiſts, by whoſe help I hope to ſtrike the Original to the life; ſo that I ſhall not be troubled, as he that had drawn a Cock, to drive away all living Cocks from it, leſt they ſhould diſgrace his work, but rather invite them all to uſe it as a Glaſs, to ſee their Faces, and correct their imperfections by it; Nor ſhall I need for the information of others to write under the Hieroglyphick, Theſe are they, *&c.*

2ly, I ſhall give you a Character of the Genius, or *internal diſpoſition* of a *Separatiſt*,

and that, First, *Ex ore ſuo*, for his word is *Spiritualis*, having the Spirit; 2*ly*, From the Apoſtle, who had the gift to *diſcern ſpirits*, and he affixeth the word *Animalis*, *Senſual*, *having not the Spirit*. First, of the *Picture*, to which the Relative in the Text, doth only point us, and therefore I ſhall be inforced to imitate a piece of Art, to bring it into the Text. There was a *French* Nobleman, that had the Heads of his Children ſo graved and painted on one Table, that by the help of a Glaſs they reflected the countenance of their Father on another. I ſhall in like manner collect the ſeveral Heads and qualities deſcribed in the Context, which with very little Art will ſo reflect the picture of a *Separatiſt* on the Text, that *he that runs may read*, Theſe are they, *&c.*

The *Romiſh* Artiſts, who have very good skill in painting, will deſcribe a *Separatiſt* in the form of an *Engliſh* Biſhop, ſuch as *Cranmer*, or *Ridley*, who left the Communion of the Papacy, and retained no reſemblance of his Fatherhood the *Pope*, or of that Step-mother the Church of *Rome*. Separation is indeed ſuch a deformed and illegitimate birth, that it is never acknowledged by its own Parents, but laid at other Mens Doors; And it concerns us to enquire, who are the peccant Parties, that we may clear our ſelves from the charge and imputation.

Firſt then we ſay, that we have no otherwiſe ſeparated from the Church of *Rome*, than that Church hath ſeparated from the Faith of

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our Lord Jesus Christ, and the Apostolical Government and Worship. If there be any thing truly ancient and Catholick in that Church, the same is still legible in every part of our constitution; we have forsaken the corruptions and innovations, which of later Years invaded that Church; and the time, manner, and methods, by which strange Doctrines, and practices, *like Hay and Stuble*, were laid on the ancient Foundation, so that the whole Building is become another Babel, for confusion and corruption have been particularly discovered. The superfluous and unsound additions, are the only things that we have left. And for the truth of this, we have appealed to the suffrages of the Fathers of the first Six Hundred Years, whom that Church doth yet admit of as authentick Witnesses, to be our Compurgators. Great corruptions there were in that Church, before the convening of the Council of *Trent*, which was near the time of our Reformation. The *Ceremonies* were (as St. *Augustine* complained) *as burdensome as those of the Jewish Church.* But then they imposed such *new Articles of Faith* to be believed as necessary to Salvation, (such as the Infallibility and Supremacy of the *Pope*, the Worshipping of Images and Saints, the Doctrine of Merit and Supererogation, Transubstantiation and half Communion, Pardons and Purgatory, *&c.*) that it grew morally impossible for us to retain any longer Communion with them, as Brethren, unless we would renounce our fellowship with

Bishop *Jewel's* Apology.

the Father, and with his Son Jesus Christ. We do still hold and teach, that the *condition* of our Communion was made *sinful*, (*viz*.) by professing false Doctrines, *believing lies*, and joyning in *Idolatrous Worship*, and so it was unlawful and intolerable; and they who practise such things themselves, and would impose them on others, are actually in Separation from the true Church; to which, they still adhere, who *continue constantly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and Prayer*. Besides, we do still profess, that if the Church of *Rome* will not constrain us, to profess such Points of Doctrine, or to adventure on such practices, as are contrary to the faith and love of God, we are still ready *to give them the right hand of fellowship*. Hitherto then we are *Recti in Curiâ*, the Church of *England* is not guilty of Separation.

Acts 2. 42.

Calvin. Melanthon. Dr. *Jackson.*

But we have certain Friends in a Corner, that will prove us to be altogether as guilty, as we say the Church of *Rome* is: And the Charge is as high. That we have Antichristian Bishops, and they do impose Popish, and Superstitious Ceremonies, which have no warrant from the Word of God, and such as tender Consciences cannot comply with; and therefore, though we *abhor Idols, yet we commit Sacrilege*, in forcing Thousands of the People from our Communion. This is a strong accusation indeed, and prosecuted with great heat; And like the *Viper* that came out of the Fire,

Fire, on St. *Paul's* hand, if it should stick, it would argue extraordinary *guilt*. But you shall see it fall off, of its own accord. For (*First*) the *Office*, both name and thing, is agreeable to the Scripture, and truly Apostolical; practised in the Universal Church, and justified, even by those who only want power, and opportunity to erect the same. (2ly,) As to the *impositions*, those must be either of false *Doctrines*, or sinful *practices*: but if our Doctrine comprehend all fundamental truths, necessary to Salvation, if we disclaim all errors destructive to faith, or good manners; it is the duty of our Governors to see that we profess and own such Doctrines against all opposition. The malice of our most inveterate Enemies, hath not hitherto proved any error in our Doctrine; some of them have derided the Sons of the Church, by the name of Orthodox, but this is one mark of *Separatists*: they are Ἐμπαῖκται, *v.* 18. Now if our fame be unspotted, as to the main part of our constitution, we may be presumed not so guilty in those dark and frivolous circumstances, that are urged against us: as that our Liturgy is taken out of the *Mass*, whereas we agree not in any material part with that, but wherein that doth agree with the Scripture, and the Primitive Church; and we should renounce almost all our Religion, if we should disclaim all that that containeth. But in a word, if in the Church of *England*, we do profess a *sound faith*, and an *holy life*; if the *Word* be *purely*

Nemo nobis molestias exhibeat; Sic enim sentit Ecclesia Dei ab origine.
Epiphan. in Anachor.

 preached,

preached, and the *Sacraments rightly* administred, there is no just cause of making Separation: for the pretence of imposing Ceremonies, where the Doctrinals are sound, is too weak a Plea to justifie Separation. And therefore the Ἀποδιοϊζοντες, they that forsake our Communion are Separatists. The word signifies, a throwing down of Bounds and Inclosures, like Ecclesiastical Levellers, that would lay all in common; *Fideles à fidelibus separare* (as *Clemens Alexandrinus*) forcing open the Church Doors, and destroying her Pale, not only to let out the Flock, but to let in Wolves and Foxes. *Calvin* gives the Reason of it, *Quia Disciplinæ jugum ferre nequeant*, they are such Sons of *Belial*, that though with the Pharisees, they endeavour to lay the heaviest Yokes on other Men's Necks, they can indure none themselves. The like term is given to the disterminating Angels (the שֹׁדְדִים *quasi solùm & in universùm vastatores*) that having got the power of the Air, throw down Churches, and Kingdomes, and whatsoever is sacred. But this devastation is not presently made by a few Malecontents, they must first gather a Party, that if nothing else make them considerable, their Numbers may. Our Apostle therefore notes divers previous actions, in order to their Separation: As (*first*) that they are γογγυσται, Murmurers, *v.* 16. When a few pragmatical persons are either chastised according to their demerits, or not preferred above their deserts, they secretly whisper their own

Ubi mihi licet in melius commutari, non licet inde separare. St. Aug. contra Cresc. l. 3. c. 36.

Extra terminos Ecclesiæ alios educere.

own diſcontents, and cheriſh the prejudices of others, as *Abſalom* did in *Iſrael*, 2 Sam. 15. 3. *See thy matter is good, but there is none deputed of the King to hear thee*; and preſently it follows, *O that I were King in Iſrael.* The Prophet *David* obſerved this ſnarling humor in others, and ſo did St. *James*, c. 3. 9. μὴ στενάζετε, *Grudge not one againſt another, Brethren*; they could not forbear their *vindictive groans* even in their Aſſemblies, as if they were diſpleaſed with God, as well as their Brethren, that they could not be avenged on them. (2*ly*,) They are μεμψίμοιροι, *complainers*, unſatisfied with the condition, which God in his providence thought moſt fit for them, ſeeking to raiſe themſelves upon the ruine of others; hence it is, that their diſcourſe is for the moſt part of the preferment of unworthy and wicked Men, when Men of merit and piety are neglected; and where God's *eye is good*, theirs is *evil*. Thus *Core* and his *Complices* complained of *Moſes* and *Aaron*, as if every one in their Faction was as *holy* as they; but becauſe God had raiſed them to that dignity, the Scripture notes, that their *murmuring was not againſt them*, (only) *but againſt the Lord*, Exod. 16. 8. From complaining, they go on (3*ly*,) to utter τὰ ὑπέρογκα, *great ſwelling words*, either (firſt) in publick *remonſtrances* and authoritative *admonitions*, ſuch as were frequent in the Raign of Queen *Elizabeth*, a firſt, ſecond, and third Admonition, to the Council and the *Parliament*, and then they boaſt of their Numbers, (*viz.*) Pſal. 59.

(*viz.*) a Thouſand Miniſters, and an Hundred Thouſand People, the greater part whereof never heard of their deſign, nor could the chief Agents agree, what it was that they deſired: the pretence was a *reformation* of *Doctrine*, *Government*, and *Worſhip*; but when the particulars were inquired into, it appeared, it was not the Alteration of any thing that was amiſs, but the ſubverſion of all that had been with great wiſdome and moderation eſtabliſhed. When *T. C.* and ſome others had framed a new Liturgy, it was no ſooner ſhewed to the Brethren, but they deſired amendments; and when it was amended, others gave in new exceptions: So that, as *Calvin* obſerves, they are ſuch (*Quibus nunquam ſatisfiet, etiamſi Probi homines benigne ſe impendant*) no conceſſions will ſatisfie them, nor any kindneſs oblige them: of which they gave an inſtance, when ſome of them, having petitioned, in the days of Queen *Elizabeth*, that the Croſs in Baptiſm might be diſpenſed with; and ſome of her *Majeſtie's* Council promiſed, that that would be granted, on condition they would conform in other things, replyed, as Men of Reſolution, that *they muſt not leave a hoof behind.*

Or (*2ly*,) theſe great words, are words of Oppoſition and contradiction, ſuch as *Core* uſed againſt *Moſes* and *Aaron* (*v.* 11.) which our Apoſtle calls blaſphemy, *v.* 10. it being *a ſpeaking evil*, not only of the Perſons, but the very offices and *dignities*, which God had appointed

pointed in his Church. It is indeed the property of Schiſmaticks, like young Sophiſters, (*Argumento victi, calumnias meditantur, & convicti de perfidiâ, ad maledicta ſe conferunt*) When reaſon and argument fails, they maintain the conteſt with paſſion, and contradiction, which are always an argument of a wicked Man, as well as of a weak cauſe. *Detractio eſt hominis vilis, & ſua quærentis*: as thoſe Creatures which are moſt infirm, are moſt querulous, ſo they that firſt accuſe others, are uſually moſt criminous themſelves. It is now become a Principle among ſome Men, which ſurely they learnt from no other ſpirit, but that of contradiction; *That they ought not to do many things* (which they might otherwiſe ſafely do) *becauſe they are commanded.* Hence it is, that when they are commanded to faſt, they feaſt: and when the Feſtivals are appointed, they ſet a-part the days for faſting. When Arch-Biſhop *Laud* admoniſhed the Clergy to cut their Hair ſhorter, thoſe of the Faction, that had been preciſe enough in that reſpect before, ſuffered their Hair to grow to an immoderate length; and who can wonder, that they ſhould contradict others, who have ſo frequently both in Principles and practices contradicted themſelves? of which I ſhall ſay only, as St. *James* doth, *The double minded man is unſtable in all his ways.* James 1.8.

Or (3*ly*,) their great ſwelling words, are ſuch, as that King mentioned in *Daniel* (*c.* 11. 36.) ſpake, *That would do according to his will, and*

and exalt and magnifie himself, and speak τὰ ὑπερφυᾶ, *marvellous things*. Thus *Simon Magus* boasted himself to be the *very power of God*; his Disciples said of him, and of *Helena* his Concubine, that they were superior to them that made the World. And all his Proselytes called themselves *Gnosticks*, Men of extraordinary knowledge. Thus the *Montanists* boasted of their Founder, that either he was the very Paraclete, or at least, that the Holy Ghost did reveal, both more and greater mysteries by *Montanus*, than *Christ* had done in his Gospels. Next, the *Donatists* appropriate all holiness and perfection to themselves, excluding all who were not of their Number, from the Church and Salvation. In later times, one *Henry Nicholas* boasted that he was greater than *Moses*, or *Christ*; for *Moses* (said he) brought in the Law of Hope, and *Jesus* the Law of Faith, but I, the Law of Love; when as in truth, he and his Family of Love, knew no other Law, but their Lust. There is scarce any Faction so mean, but they assume to themselves the title of the Elect, and peculiar People of God, with a scorn and contempt of others, like that of the *Jews* against the Gentiles; *This People that knoweth not the Law, is accursed*. Some talk of no less than a *Fifth Monarchy*, in which *Christ* shall Raign personally among them; of putting an end to the *Pope*'s Vicegerency, and slaying *Gog* and *Magog*. Every ones inventions are named the Kingdome and Scepter of *Christ*, and thought

thought worthy to have all the Scepters of the Earth to bow to them. Our Saviour foretold of these things, *Matth.* 24. 26. and cautioneth us against them; *If they shall say unto you, behold he is in the Desert*, in the Cells of Monks and Hermits, *go not forth*; he is neither *in conclavibus*, nor *in penetralibus*, in the Conclaves of *Rome*, or Conventicles of Sectaries. But as St. *Bernard* says, *No man that speaks by the Spirit can call Jesus, Anathema*, that is, as he interprets it, a separated Person; so there is no doubt, but the Spirit of God is departed from him, who is departed from the Unity of the Church. *In festo Michael.*

4*ly*, Or else these *swelling words*, are in St. *Peter*'s sense, *words of vanity*, that make a great sound, but no signification. Our Apostle compares them, to *Clouds* that flye aloft in the Air, and look *black* and *big*, as if they would abundantly Water the Earth, and make it fruitful: So do many Sectaries, presuming with the Prophet *Elijah*, *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these three years, but according to my word.* And yet they are dry, empty Clouds, that spend themselves in noysome Vapours and Whirlwinds, and hinder the benign influence of the Sun of Righteousness. The Apostle calls them *Stars* too; and no wonder, for *Satan can transform himself to an Angel of light*: but though they get into a higher sphere, and shine a-while with borrowed light, yet are they but *wandring Stars*, always irregular, 2 Pet. 2. 18 1 King. 17. 1

gular, and excentrick in their motions, and generally of a malign aspect on sublunary things; and having blazed a-while, to the wonder of their Beholders, and not onely portended Plagues and Wars, but disposed the minds and manners of Men to them, they leave their Sphere, and expire in blackness and darkness for ever. *These are they that separate, &c.* Our translation reads, that *separate themselves*; but the *Separatist* will not be so limited, the old translation fits them better, *These are Sect-makers*, it is their Trade *to compass Sea and*
Rev. 12.4. *Land*, for multiplying of Disciples; and with the Dragon, they attempt to draw *even the*
Mar. 13.22 *Stars from Heaven*, and *to deceive, if it be possible, the very Elect*. St. *Paul* discovereth their Methods, how *They creep into Houses, and lead Captive* (γυναικεια) *silly Women*; weak and wanton Girls, *led away with divers lusts*, that are not only ignorant, but almost uncapable of better understanding. And thus as the great Tempter, they begin with the *weaker Vessels*, and having captivated the Wife, they have a more easie access to the breasts of the Husband. *Sampson* himself cannot stand before the *Philistines*, when *they plow with his Heyfer*. Thus the *Arians*, by one *Eusebius*, a Chief *Eunuch*, first seduced the Empress, and by her the Emperor *Constantius*, to be of their perswasion. And the great artifice that they imploy to this end, is noted by our Apostle, to be their *having Mens persons in admiration*; ὠφελειας χαριν, *for their own profit*, that is,

by

by flattering insinuations, and excessive praises of their Persons and parts, their Office and Authority, extolling their Vertues, and extenuating their Vices, they skrue themselves into their affections, till they *make merchandize of them*; This is *Grotius*'s Observation, and if you think it too severe, *Calvin* will avouch it. *A quibus sperant aliquid commodi, iis sordide blandiuntur*; they basely fawn upon every one, from whom they hope for a Pension. And most Men are of *Micah*'s opinion, *that the Lord will bless them, when they have* such a *Levite for their Priest*, though he be one *of their own consecrating*. *Irenæus* tells us, how one *Mark* a *Valentinian*, inveagled a Matron of good note; I desire (saith he) that you may partake of my grace, for there is a place for your greatness in my heart; we ought to meet, and be united in one, that you may first receive grace from me, and by me; fit your self therefore to receive me, as the Bride doth the Bridegroom, that you may be as I, and I as you: behold grace is descending upon you, open your Mouth and Prophesie: After this (saith our Author) she thinks her self a Prophetess, returns great thanks to *Mark*, for communicating his grace to her, and she studies to reward him, not only by a liberal portion of her Wealth, by which he was greatly inriched, but

Delectant homines ea facere quibus non solum non metuitur reprehensor, sed laudatur operator.

2 Pet. 2. 3.

As *Tacitus* says of *Otho*, *Omnia servilitèr pro imperio fecit.*

Judg. 17. 13.

l. 1. *c.* 89.

See *Josephus* what power the Pharisees had upon the chief Women in *Jerusalem*, *l.* 17. *c.* 3.

but by a perpetual adhering to him, and communicating with him, even in things not fit to be named. It is no great wonder, considering what persons they attempt, and what arts they use, if (as it was foretold) *many do follow their pernicious ways*, and that by reason of these *the way of truth be evil spoken of*. This gives occasion to our Adversaries to say of us, as *Bertius* of the *Calvinists*, *This is proper to them, to overthrow whatever estate they are admitted into*, never to be at rest until they are uppermost, to be scoffers, turbulent, factious disputers, ingrateful, proud above what can be spoken, or believed. And this is another feature of the *Separatists*, to be *mockers*, deriding all that is sacred, and holy, in Church, or State, they *despise Dominions, and are not afraid to speak evil of Dignities*. The Church was seldome without an *Ishmael*, such as mocked the Messengers of God, and abused his Prophets, and despised his Word, until the wrath of the Lord arose, and until there was no Remedy. Thus *Jeremy* complained, that they *mocked at the Sabbaths of Sion*: Mock-altars and Ordinances, and Calves were set up at *Dan* and *Bethel*, by *Jeroboam*, to bring contempt upon the Worship of God. Such mockings as these the Apostle calls cruel, and joyns them with scourgings; they were no small part of our *Saviour*'s sufferings, and the *Disciples are not above their Lord and Master*. You know with what bitter terms, the *Pharisees*, whose name signifies *Separatists*, did reproach

2 Pet. 2. 2.

In Orbis Breviario.

2 Chron. 36. 16.

Lament. 1. 7.

proach the Perſon, and *ſlander the foot-ſteps of the Lord's anointed:* it was a ſmall matter for a Souldier, or two, to ſpit in his Face, their hard ſpeeches pierced his very Soul; to be called a *glutton*, and *wine-bibber*, a *friend of Publicans and ſinners*, was but a Prologue to the Tragedy they intended; they proſecute him as a *Deceiver*, as a *Traytor*, as one that *had a Devil*, and by *Belzebub did caſt out Devils*, as one that *ſubverted the Law and the Prophets*, all Religion and good Diſcipline in the Churches of God. We may not greatly wonder therefore, if in our Age the Church of God be called *Babylon*, and her Miniſters *Baal's Prieſts*, and her Worſhip Antichriſtian. Though *Michael* in the heat of contention with the Devil, *brought not one railing accuſation againſt him*; yet in cool blood, without any provocation theſe mockers ceaſe not to load their Superiors and Governors, with hard words, ſhall I ſay, or as our Apoſtle adds, *with ungodly deeds*, ſuch as I want words to expreſs. But this is no otherwiſe, than what St. *Paul* foretold, *That grievous Wolves ſhould enter into the Church, not ſparing the Flock, and that of our own ſelves ſhould Men ariſe ſpeaking perverſe things, to draw away Diſciples after them*; that they may as the Vipers are ſaid to do, eat their way through the Bowels of the Church: *Theſe are they that ſeparate.* You would think that it is from ſome Den of Dragons, from Tigers, or Cannibals, or ſome thing worſe than themſelves, that theſe do flie;

v. 9.

Act. 20. 29.

But our Apoſtle gives us another deſcription of them, that they were ſuch as were *ſanctified by God the Father, and called; ſuch as contended only for the Faith that was once delivered to the Saints*, and againſt thoſe only, that *turned the grace of God into laſciviouſneſs*, and let the pretences be never ſo ſpecious, the forſaking of ſuch a Society will denominate them *Separatiſts*: And we ſhall need no other evidence, but what comes from their own Mouths, (for they all grant that a true Church, wherewith we may retain Communion without ſin, or intolerable perſecution, ought to be communicated with) to prove them guilty.

The *terminus à quo*, denominates a Separatiſt. Mr *Cawdry*.

In the Preface of the *Jus Divinum Regiminis Eccleſiaſtici*, (a Book made by the then *London*-Miniſters) they tell us, That Parochial Churches are received as true viſible Churches of *Chriſt*, and moſt convenient for edification; that gathering Churches out of Churches, hath no foot-ſteps in Scripture; that it is contrary to Apoſtolical practice, and is the ſcattering of Churches, the Daughter of Schiſme, the Mother of Confuſion, and Stepmother to Edification: and therefore they condemn the *Independents*, for gathering Churches out of other true viſible Churches of *Chriſt*, without any leave, or conſent of Paſtor, or Flock; yea againſt their wills, receiving ſuch as tender themſelves; yea too often by themſelves, or others, directly or indirectly ſeducing Diſciples after them. Mr. *Cawdry* ſays, that they who ſeparate, muſt

Ann. 1647.

prove

prove the Church from which they depart, to be heretical and corrupt, or else they are schismatical, for *Schisme is Schisme*, (saith he) *though our Churches be not so pure as they ought, or would be:* Again, *to separate Men in judgment in a Church, is Schisme, but from a Church is much worse*; and again, *Schisme is a causeless separation from the Communion, and Worship of a true Church:* and if the National Church of *England* be proved a true Church, (as most grant it is) then Dr. *Owen* cannot be excused from Schisme. P. 60.

John Goodwin being yet a *Presbyterian*, in a Letter to *Tho. Goodman*, says, that *to forsake the true Church of Christ, and the Ministry thereof*, wherein they have converted, and built up so many; 'setting up new Churches, 'without the consent of those, from which they 'departed, and to the scandal and grief of so 'many godly Ministers, and Christians, and the 'scandal of all the reformed Churches, and 'this, under a pretence of spiritual Power, and 'Liberty, purchased by Christ; had need of a 'clear and full proof, and not to be built on 'slight and weak grounds, flattering simili-'tudes, witty allusions, remote consequences, 'strained and forced interpretations, from 'hard and much controverted Scriptures; and (in his *Sion* Colledge visited) he acknowledgeth, 'that strangers of all parts did con-'firm, that there was more of the truth, and 'power of Religion in *England*, under the 'late Prelatical Government, than in all the

'reformed Churches beſides. This is the Preſ-
Heart Di-viſions. p. 163. byterian confeſſion. Mr. *Burroughs* ſhall ſpeak
firſt for the Independent.— Thus, 'Though
'there be corruption in a Church, yet to ga-
'ther into a new Church, which may be more
'pure, and in ſome reſpects more comfortable,
'is a Schiſme; For, *Firſt*, We never find the
'Saints of God in Scripture, to have done ſo.
'2*ly*, There would be no continuance in Church
'fellowſhip, if this be admitted; for what
'Church is ſo pure, and hath all things ſo com-
'fortable, but within a-while another Church
'will be more pure, and other things more
'comfortable there? and the general peace of
'the Church ſhould be more regarded by us,
'than ſome comfortable accommodations to
'our ſelves. 3*ly*, Suppoſing you cannot com-
'municate with a Church without ſin, or bon-
'dage, yet you are not preſently to withdraw,
'to gather into another, or joyn to another:
'you are bound to give ſo much reſpect to the
'Church, as to continue with much long-ſuf-
'fering, to ſeek the good of that Church, to
'remove the ſin that is upon it, you muſt bear
'much with a Brother, much more with a
'Church. 4*ly*, Whatever things, Chriſtians
'that live in the ſame place, do differ in, if they
'may ſtand with grace, they can have no incou-
'ragement from Scripture, to divide them-
'ſelves into little pieces: (*& reddit ratio-*
'*nem, &c.*) Chriſt ſtands much upon the U-
'nion of his Saints in one, in all ways, by all
'means, that may be. *Opinionum varietas, &*

opinan-

opinantium unitas non ſunt ἀσύστατα. So far Mr. *Burroughs*; And the Brethren of New-*England*, in their Anſwer to the 32*d.* Queſtion, ſay, 'That where People do with common and mu-'tual conſent, gather into ſetled Congregati-'ons ordinarily, every Lord's Day, to hear, 'and teach the Word of God, and profeſs their 'ſubjection thereunto, and bind themſelves, 'and Children, as in Baptiſme they do, to con-'tinue therein, ſuch Congregations are true 'Churches, notwithſtanding ſundry defects, 'and dangerous corruptions found in them, 'wherein we follow the judgment of *Calvin*, *l.* 4. *c.* 1. § 9, 10. and of *Whitaker*, *De notis Eccleſiæ*, *c.* 17.

By this it appears, that the Church and Congregations of *England*, being a true Church and Congregations, to ſeparate from them, and gather new Churches, on pretence of purer Ordinances, is Schiſme, or ſuch Separation as it is reported, *T. C.* called the *white Devil of Separation*. But it may be theſe Men wrote thus, when their intereſt led them to it; and if they did believe it to be true, they would not now practiſe to the contrary. I ſhall therefore, for farther confirmation, give you the judgment of two Perſons unintereſſed, and beyond exception. The firſt is Mr. *Perkins*, in his Comment on the Text; he propoſeth this queſtion, *What if there be errors in the Church, or things amiſs, may we not ſeparate our ſelves? Anſw.* 'Things that may be a-'miſs in the Church, muſt be diſtinguiſhed;

'ſome faults concern the matter, ſome the man-
'ner of Religion; the former reſpect Doctrine,
'the later the manners of Men. *Firſt*, for
'things amiſs in the manners of Men, we may
'not ſeparate, but with *Lot*, have our righte-
'ous hearts vexed and grieved with the wick-
'ed converſation of thoſe among whom we
'live. The Scribes and Phariſees ſitting in
'*Moſes* Chair, teaching *Moſes* Doctrine,
'muſt be heard, however their manners may
'not be imitated, *Matth.* 23. 1. 2*ly*, If the
'Church erre in matter of Religion, we muſt
'conſider, whether the error be in a more
'weighty, and ſubſtantial point, or in matter
'of leſs importance: for the foundation being
'kept, we may not ſeparate our ſelves, 1 *Cor.*
'3. 15. If the error be about the foundation,
'we muſt conſider whether the Church erre
'through humane frailty, or obſtinacy: if of
'frailty, we may not ſeparate; the Church of
'*Galatia*, through frailty was quickly turned
'to another Goſpel, and erred in the founda-
'tion, holding juſtification by works; yet St.
'*Paul* writeth to it, as to a Church of God.
'So the Church of *Corinth* overthrew the Ar-
'ticle of the Reſurrection, yet *Paul* behaved
'himſelf accordingly to it. But if the Church
'erre obſtinately in the foundation of Religi-
'on, then with good conſcience ſeparation may
'be made, 1 *Tim.* 4. 5. Of this, we have an
'Example, *Act.* 19. 9. & 1 *Chron.* 11. 14, 16.
'Whence we ſee, that no Man may with good
'conſcience ſeparate himſelf from the Church

of

'of *England*, ſeeing it teacheth, believeth, and 'obeyeth the Doctrine of the Prophets and 'Apoſtles: So far Mr. *Perkins*.

The next is *Cameron*. 'Schiſme (ſaith he) is 'either a raſh, or an unjuſt ſeparation, upon the p. 322. 'account of Religion. It is with Schiſme, as 'with Error: a light Error continued in with 'obſtinacy, becomes Hereſie. So there is a 'Schiſme which may not be called unjuſt, but 'only raſh, being grounded on a light cauſe; 'but if pertinacy be added, when the levity of 'the cauſe doth appear, it becomes truly, and '(καθ' ἐξοχὴν) an eminent Schiſme. This raſh 'Schiſme may be known, either (*à priori*) from 'its previous cauſe, for no Man being compel-'led to it, (if we will ſpeak the truth) it pro-'ceeds from ſelf-love, therefore alſo hatred 'follows upon it. Nor would any raſh Schiſm 'be made, if we had Charity, which is the 'moſt perfect bond, and *is not eaſily provoked, 'and thinketh no evil.* It is therefore a mani-'feſt note of hatred, which hatred may ariſe, 'either from an offence really *given*, or only 'taken; as when a Man is grieved, that another 'is preferred before him. Again, a Schiſme 'is made raſhly, either by the chief Authors, 'upon a light occaſion, as if when an Ulcer 'doth appear upon any Member, the Chirur-'gion ſhould preſently think of cutting off 'that Member, without applying other means, 'or expecting what Nature may do. But we 'may ſuppoſe that the Schiſme be made upon 'the occaſion of Hereſie, and then the ſepara-

Schiſmatici paſtores ſunt qui fratribus ſuis odium & invidiam conciliare ſtudent. Cameron.

'tion may be thought to be juſt, and not raſh. 'To which I anſwer, that as Judges, who in 'too great paſſion, do condemn a Malefactor, 'that is really guilty, may be unjuſt, becauſe 'they are acted rather by a certain ferity of 'mind, than by the love of Juſtice: ſo that ſe-'paration, which proceeds from hatred, though 'it may have juſt cauſes, yet is unjuſt. Again, 'the raſhneſs of ſeparation appears, *à poſteri-'ori*, when it is made on a light occaſion, (that 'is,) where there is not a great and intolerable 'Perſecution, nor Hereſie, nor Idolatry. For, '*Firſt*, If the perſecution be tolerable, that is, 'if it do not concern our Lives, or things ne-'ceſſary thereunto, we may not catch at an op-'portunity of departing: for as they that de-'light in a Civil War, though they have the 'better cauſe, and juſt occaſions; yet becauſe 'they are glad of ſuch occaſions, they are Mur-'therers and Enemies of their Country.

2ly, 'Separation is raſh, if the Error in the 'Church from which he departs, be neither 'Hereſie, nor Superſtition: for if the Error be 'tolerable, as a Superſtitious Rite may be, we 'may not ſeparate; as a ſick Man is not to be 'forſaken, unleſs his Diſeaſe be deadly, and con-'tagious, and then not without grief. *Laſtly*, 'Separation is raſh, when it is made becauſe 'of corruption of manners; to which purpoſe 'our Saviour ſaid, *they ſit in Moſes Chair, 'therefore do whatever they ſay unto you.* This 'is the meaning of our Saviour; Where-ever 'the Purity of Doctrine doth remain, there

'God

'God hath a Church, though over-spread with 'many scandals.

'Now an unjust Schisme, is that, which is 'made, where there is no Persecution, or He-'resie, no Error, Superstition, or Idolatry, 'none, or but few scandals; such was the 'Schisme of the *Donatists*. And this is the 'greatest degree of Schisme: and it is either '*negative*, which is a bare departure onely, 'without gathering of new Congregations; 'or *positive*, when another Church is erected, 'which doth separately use Ecclesiastical Laws, 'and the administration of the Word of God 'and Sacraments, which the Scripture calls, '*setting up of Altar against Altar*; for, though 'a peaceable departure from the Church may 'be lawful and just, yet if new associations be 'entred into, it is unjust; for this cannot be 'done, unless there be real hatred between 'Brethren, contrary to Christianity; for the '*end of the Commandment is charity*. It must 'therefore be considered again and again, 'whether the cause of this separation be of so 'great moment, as that the glory of God, and 'Salvation depends upon it: so *Cameron*.

I shall add to these, that saying of Bishop *Davenant*, 'I boldly affirm, that such as are in 'an Error, and yet are prepared to entertain 'Brotherly Communion, are more excusable 'before God, than they that do maintain true 'Opinions, (in Controversies not fundamen-'tal) but refuse Communion with such true 'Churches as do desire it. And therefore when *De pace*, p. 24.

when they that ſeparate, do plead that they agree with us in the fundamentals of Faith, they do not excuſe, but aggravate their Schiſm in violating the unity of that Church, which is ſound in the Faith. For 'tis not diverſity of Faith, but the breach of Unity that makes a Schiſmatick. Yea, ſuppoſe (ſaith Mr. *Ball*, c. 10. p. 197.) 'They hold many of 'the ſame Ordinances, as Prayers, 'and Preaching, but come not to 'the Communion, this makes them 'Separatiſts, for they account none 'to be of their Communion, who 'joyn not with them in the Lord's 'Supper; *Sacramentorum communione ſociamur*, ſaith St. *Aug. contra Donat.* Now all theſe circumſtances conſidered, (*viz.*) that our Church is ſound in the Faith, not guilty of intolerable Perſecution, or Idolatrous Superſtition, nor notoriouſly ſcandalous, I ſay, for Perſons, not only to ſeparate from us, but (contrary to the Apoſtles practice, on greater occaſions, contrary to the judgment of all ancient, and modern Divines, contrary to their own principles, and the common rule of juſtice, of *doing that to others, which we would have done to our ſelves*, contrary to the publick Oaths, and proteſtation of * many that practiſe it, and which, if it be admitted, will be the ruine of their own Churches, as well as ours) to raiſe new Churches, diſtinct in Ordinances and Communion from ours, is the greateſt degree

St. Aug. contra Fauſtum. l. 20. c. 2.

Tertul of Jovinian. Quædam probat, quædam improbat. (i) Omnia improbat dum quædam probat.

* Such as were ordained by Biſhops.

Bucer on *Zephany*, ſays it doth more hurt than drinking & whoring.

gree of Schisme; A sin, which no pretence of greater purity of Ordinances, or more powerful preaching, nor a life that is Angelical, nor Martyrdome it self can warrant or expiate. It may make both the Ears of those that are guilty to tingle, when they shall hear how the Ancients aggravate this sin, and what judgments they denounce against it. That it is *a work of the flesh, contrary to the Law of Charity*, and the *mother of confusion*, we learn from the Scripture, that it puts us out of the Communion of the Church, and so of the promises, and priviledges thereunto belonging, that it is a greater scandal than corruption in manners, and in divers respects worse than Heresie. These are common Themes, wherein Men of all Perswasions do agree, and yet few do observe them. The contentious are worse than they that pierced the Body of *Christ*, for he gave his Natural Body for the preservation of his Mystical Body, which they rent and wound. And as our Saviour told the Pharisees, *the Publicans and Harlots should enter into the Kingdom of Heaven, rather than they*; who were so filled with prejudice, and resolved upon their lusts, that they were averse from all good counsels, which he offered to them. *S. Chrysost.*

I dare confidently say, a private murderer shall make an easier answer, than a publick disturber. Bishop *Hall* in his mischief of Schisme.

And if the severity of the punishment doth argue the greatness of the sin, the *Woes* which our Apostle threatneth to such, *v.* 11. and *the black-*

blackneſs of darkneſs which is reſerved for them for ever, *v.* 13. may convince us, how hainous the ſin is. Be not deceived, (ſaith *Ignatius*) *if any one follow him that maketh a Schiſme, he ſhall not inherit the Kingdome of God*; and he adds a Reaſon, if any one walk about in a ſtrange Opinion, he is an Enemy to the Paſſion, that is, he is a carnal Man. By this only ſin, (ſaith St. *Auguſtine*) *that a man is ſeparated from the unity of Chriſt's Church, he ſhall not obtain eternal life.* Though they be conſumed in the Flames, or devoured by Beaſts, this will not be the crowning of their Faith, but a puniſhment of their perfidiouſneſs, ſaith St. *Cyprian.* And St. *Paul* ſaith as much, *τοῖς δὲ ἐξ ἐριθείας, to the Sons of contention, God will render indignation and wrath, tribulation and anguiſh.*

Ad Philad.

contra Donat.

De Simpl. clericorum.

Rom. 2. 8.

But it is very prepoſterous to condemn any Malefactor, before we have heard what he can ſay for himſelf, and therefore (though his flying for it, might argue his guiltineſs, yet) we ſhall patiently hear all that the Separatiſt can plead for himſelf; and the crime is ſo great, that he knows no ordinary Plea will defend him, and therefore he pretends no leſs than a Commiſſion from Heaven, the Authority of God's own Spirit; *Having the Spirit*, is the pretence; having not the Spirit, is the charge; *ſub judice lis eſt.* And we have our Saviour's Commiſſion for tryal of any ſuch pretenders, though they think themſelves exempt from all Eccleſiaſtical Judicature; 1 St. *John* 4. 1. *Try the Spirits*, that is, the Teachers,

ers, and their Doctrines; the Reason is, *For there are many false Prophets gone abroad into the World:* And if we are to try them, there is doubtless a Law and Rule by which to proceed, and that is the Word of God, which being written by Holy Men, as they were inspired by the Holy Ghost, *so is it able to make the man of God perfect*; seeing it was confirmed by God's own testimony in *sundry Miracles*, as the Gift of Tongues and Prophecie, of dispossessing Devils, and healing all Diseases; No pretence of revelation can gain equal authority with it, unless it bring an equal testimony, that is, the power of doing Wonders. *Nobis curiositate non opus est post Christum, nec disquisitione post Evangelium.* Certainly they have not the Spirit in that degree that the Apostles had, and therefore we do them no injury, to bring them to such an authentick Judge, as is the Word of God; wherein there is not one sentence to countenance such as separate from any Church of God, where the means of Salvation, the Word and Sacraments are rightly administred, although many corruptions be crept into it. By the Example of Christ and his Apostles, retaining themselves within the Communion of the *Jewish* Church, notwithstanding their pollutions, the error of such, as in imitation of the *Cathari* of old, and the *Anabaptists* now refuse to partake of the Lord's Supper, if they see the same administred to such, as they suppose wicked Men, is for ever confuted and condemned, saith

Tertul. de Præscript. c. 8.

* *Contr. Anabap.* || *Instit. l.* 4. *c.* 1. S. 18.

ſaith * *Spanheimius.* To him, I add the judgment of || Mr. *Calvin*, If it was the religious care of the Prophets, not to alienate themſelves from the Church, notwithſtanding the many and great ſins, not of a few perſons, but almoſt of all the People, We do arrogate too much to our ſelves, if we dare preſently to withdraw from the unity of the Church, becauſe the manners of all that are in it, do not ſatisfie our judgments, and are not anſwerable to their Chriſtian Profeſſion. St. *John* gives us three Rules for *tryal of the Spirits.* 1. By their *confeſſing Chriſt to be come in the Fleſh*: The 2*d*. By cleaving to the *Apoſtolical Communion*, v. 6. *Whoſoever heareth not us, is not of God, hereby know we the Spirit of truth, and the Spirit of error:* 3*ly*, By mutual *love*, and *charity*; v. 7, 8. *God is love, and he that loveth not, knoweth not God.* Theſe two later teſtimonies utterly deſtroy the pretence of Separatiſts to that Spirit of God which ſpake by the Apoſtles, for as much as they do act in oppoſition to it: And the Ancients, who according to the vulgar Edition do read, the firſt note thus, *Omnis Spiritus qui ſolvit Jeſum*, that is, as Dr. *Donne* paraphraſeth it, *Every Spirit that breaks Jeſus in pieces*, and makes Religion ſerve turnes, is not of God: in which ſenſe *Eſtius* thinks it may alſo be taken, that not only they deny Chriſt, that deny his Humane or Divine Nature, or the Doctrine taught by him, but ſuch as rent and divide the Church, which is his Myſtical Body, by making

Eſtius in locum.

Sermon of Conciſion.

king Sects and Diviſions, theſe have not the Spirit of God, but of Antichriſt. When the Ancient Separatiſts pretended to extraordinary Operations of the Spirit, the Plea was more plauſible, for the gift of Tongues and Prophecie, of Healing, &c. was not fully ceaſed. But if our Apoſtle denied it to thoſe ancient Separatiſts, ſome of which, as *Theudas* and *Simon Magus* did very ſtrange things, *lying wonders* at leaſt, it will be a difficult task for later Separatiſts to prove, that Divine revelations and immediate Inſpirations of the Spirit are continued, when all the other extraordinary gifts are expired. Yet as *Grotius* obſerves, *jactant ſe miras habere Inſpirationes:* They ſtill boaſt of wonderful operations, and inſpirations of the Holy Ghoſt. But to joyn in iſſue, The *gifts of the Spirit* are twofold; either firſt, for the *edification of the Church*; or ſecondly, for the *ſanctification of the particular members*, both of theſe are to be continued in the Church to the end of the World. Thoſe for edification of the Church in general are mentioned by the Apoſtle, *Epheſ.* 4. 8. *When Chriſt aſcended up on high*——*He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, for the edifying of the body of Chriſt, &c.* The diſtinct Offices of the Miniſtry are thoſe gifts, of which all are not capable. *Are all Apoſtles*, ſaith the Apoſtle? that is in effect, All are not Apoſtles; but thoſe that truly ſucceed

In locum.

Nomen Spirituale pro eo qui ſpiritus dono ſe præditum jactat ad obeundum Prophetiæ munus.

1 Cor. 14. 37.

ceed the Apoſtles are to continue ſucceſſively to the Worlds end; *till we all come in the unity of the knowledge and faith of the Son of God, &c.* So *Matth.* 28. 20. *Lo I am with you always.* How is Chriſt preſent, but by his Spirit? How with his Apoſtles, but in their Succeſſors? And this is the import of that phraſe uſed by the Church, in the conſecration of Miniſters--- *Receive the Holy Ghoſt*; wherein neither the power of Miracles, nor the ſpecial grace of the Spirit, but only an authority to adminiſter holy things in the Church of God is to be underſtood. And it is ſtrange how they who are moſt forward to blame the Church, for not following preciſely the words of Chriſt in other Inſtitutions, can quarrel at her (as they do) for obſerving them in this, when-as without theſe words, that power cannot be duly and authoritatively derived. It is true, that the Church not ſeeing the hearts of Men, may confer this authority on unworthy Men, but ſo did Chriſt (*who knew all that was in his heart*) on *Judas*, whoſe Miniſtry was authentick, though his Perſon was vile: he might be an inſtrument of ſaving others, himſelf being a *Caſt-away*. If they that ſeparate are partakers of this Holy Calling, they are beholding to the ordinary Paſtors of the Church for it, from whom they now ſeparate, and this will but aggravate their guilt. If they have a calling extraordinary, they ought to evidence it, not by an idle pretence to Revelations and Inſpirations, much leſs

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by *ſwelling words of vanity*, an apt and fluent cadency of words and canting expreſſions, but *by the demonſtration of the Spirit and power* ſutable to the pretence, that is, by the gift of Tongues and Miracles, not by praying *extempore* only, but in a ſtrange tongue too, as the Apoſtles could, for ſo we are to underſtand that in 1 *Cor.* 14. 15. *I will pray with the Spirit*; which was (*Singulare linguarum Donum*) in a ſtrange Language; but then the Apoſtle would pray, τῷ νῷ, not *with his* underſtanding, but *to the* underſtanding of the *hearers*, which many Separatiſts do not. When the Spirit gave the Apoſtles the gift of utterance, they did ἀποφθέγγεσθαι, (not talk confidently, or impertinently, but) uttered *words of truth and ſoberneſs*; in ſhort and Divine Apothegmes: as when *Iſaiah's Lips* were *touched with a Coal from the Altar*, he had *Linguam eruditam*; ſo Chriſt aſſiſting his Apoſtles, gave them not *Os* only, but *ſapientiam* alſo, a Mouth and Wiſdome, ſuch as their *Enemies could not reſiſt*, or gain-ſay in their interpretation of the myſteries of the Kingdome of God. Now, that they have a *more legitimate calling* to the office, or greater abilities to perform it, will be eaſily confuted; becauſe they generally *diſclaim* that *ordination*, which from the Apoſtles hath been ſucceſſively derived to us, by the conſtant order of Biſhops: and this being the ordinary lawful calling, the bleſſing of God attends the Adminiſtration of Holy things by them, and no other; ſo that although they ſhould be

Iſay 6. 6.

Acts 2. 4.

Luk. 21. 15.

inferior in external Gifts and Learning to them that do ſeparate, (the contrary whereof is notoriouſly known) yet the bleſſing of God is appropriated to the Miniſtry of thoſe, whom he hath ſent and commiſſioned thereunto: And therefore they cannot, in the ſecond place, with the leaſt probability pretend to a *greater meaſure* of the *ſanctifying* graces of the Spirit, notwithſtanding their talk of the perſonal indwelling of the Holy Ghoſt. It is true, that *he that is joined to the Lord is one ſpirit*, 1 *Cor.* 6. 17. not eſſentially the ſame ſpirit with the Lord, but myſtically by the influence of that ſpirit, which renders him humble and holy, meek and gentle, loving and obedient, which graces of the ſpirit being eminently in Chriſt, are in ſome good meaſure communicated to all his ſanctified Members, that are united to his Body: which graces whether they do abound moſt in Separatiſts, or thoſe that contain themſelves in the Communion of Apoſtolical Churches, will appear anon. In the mean time, we ſhall proſecute our Enquiry, whether they that ſeparate have any ſuch *extraordinary inſpirations* and revelations of the Spirit, as they pretend unto: For certain it is, that generally Separatiſts of all perſwaſions do boaſt of ſome ſuch extraordinary influences, which yet keep them at as great a diſtance among themſelves, as from the true Church of God; let them therefore agree which of them have theſe effects from the true Spirit of God: In the mean time we ſhall make it appear, that

Eph 4.16.

none

none of them can have any such Operations: Each Faction proclaiming the other to be, *Sine ratione Philosophos, sine visione Prophetas, sine missione Apostolos, sine instructione didascalos.*

And first, *Papists* ought to have the precedence, who challenge more than a double portion of such Revelations. They chain the spirit of infallibility to the *Pope's* Chair, so that whatever he pronounceth *ex Cathedrâ*, in matters of Faith, must be received with equal authority and credit, as if it had been evidently commanded by the written Word. Yea, though it should differ from some plain Doctrines therein delivered; for so do many of the *Trent* Articles, as Purgatory, and Prayers to Saints and Angels, and Transubstantiation; which either owe their original to pretended Revelations, or at least have no better proof for the confirmation of them. But certainly, the Infallible Spirit cannot contradict it self: and when St. *Peter* says one thing, and his pretended Successors affirm the contrary; when *Nicolas* the *4th.* defines contrary to Pope *John* the *22th.* they were not both infallible. If such a Church can justly claim any spirit, it is the *Spirit of contradition*, as when it owns the Revelation of St. *Bridget*, that the Virgin *Mary* was not conceived in Original Sin, and the Revelation of St. *Catharine*, that she was: and institutes a Holy-day to celebrate her conception, upon such a fabulous contradicted relation. Yet not only the observation of days, the Canonization of Saints, the foundation of

many Orders in that Church, as of the *Jesuits* by *Ignatius*, the *Franciscans*, *Benedictines*, and others, but even Articles of Faith have had their rise from such pretensions.

If any of our Sectaries that pretend to inspiration, are willing to know their Fathers, or to find out a Church, with which they may hold Communion, now that they are departed from us, I think the very worst among them may find a Founder and Foundation in no meaner Church than the Church of *Rome*. And did the Pope of *Rome* use the same Methods, as the Church of *England*, to disclaim and discountenance all fanatick *Factions*, and manifest their folly to all Men, it would appear that there are more Sects, and they as erroneous in Doctrine, and vicious in their Lives, as any in *England*, or *Amsterdam*: but as long as they own his Supremacy, and serve the interest of his Court, it is not much considered, what becomes of the Gospel, and the Church of God.

It were easie to run a Parallel betwixt our Sectaries, and such as have been, or still are in the Church of *Rome*, who run beyond the Line of the greatest Separatists that are among us.

Have we some that *deny* the King's *Supremacy*, and hold it lawful to *depose* and murder Kings? We owe these Tenets and practices to the Church of *Rome*. Have we some that will shew no *respect* to their *Superiors*? St. *Ignatius* would not move his Hat to the Magistrates. Have we some that play fast and loose with

See *Fowlis* lives, &c.

Oaths

Oaths of Allegiance, and enter into holy Leagues, and contrive Massacres of their Brethren? this we owe to the Church of *Rome*. Have we some that condemn our Church as carnal, and Antichristian? so had they such as called their Church, the *Whore of Babylon*, that they were all carnal and blind, and their Fraternity only the true Church, in which Salvation was to be had. The *Beguini*. Have we some that *despise humane learning*, and make ignorance the Mother of Devotion? so had the Church of *Rome*, as St. *Gregory* says of St. *Bennet*, that he hated Learning, yet was knowingly ignorant, and wisely unlearned.

Have we some that can *discern the precious from the vile*, and tell who are the Elect, and who Reprobate? *Philip Nereus*, and St. *Catharine* had the faculty to *smell Souls*, and tell as perfectly which was clean, and which unclean, as *Noah* could judge of the Creatures that came into the Ark; and *Juliana* could discover the thoughts of her Neighbours hearts.

Have we some that talk of being *Godded with God*, and *Christed with Christ*, and having the root of the matter in them? St. *Bonaventure* says of St. *Francis*, that he was wholly swallowed up in God: And *Hugh Paulin de Cressay*, in his Preface to *Sta Sophia*, talks of being closed in the Midhead of God, and being oned with him.

Have we some, who by seeking God in Prayer, pretend to receive immediate resolution of all their doubts, and direction in all

difficult cases? *Orlandinus* says of *Ignatius* and his Followers, that in matters of debate, they were wont to joyn in Prayer to God, and after that, what Opinion the most were of, that they resolved to put in practice, as being the mind of God.

Have we some that slight the Gospel of our Lord Jesus Christ, and talk of *immediate impulses* of the Spirit, to which they ought rather to attend; that talk of such a state of perfection, in which they cannot sin; of living above Ordinances and Duties? The *Fratricelli* did the same things, and so did the Disciples of one *Almarinus*, a Student in *Paris*, who taught that the Government of Christ according to the Gospel is expired, and now the Church is to be governed by *the Spirit*: The Word and Sacraments are to cease, and all Men to be saved by immediate operations of the Spirit, without outward exercises.

Doubtless the *Enthusiasts* that called themselves the *Family of love*, and held that *God would behold no iniquity in his People*, took their Principles from some in the Church of *Rome*, who hold that nothing is sinful, that is acted upon a *principle of love*, be it Fornication, or Adultery: that prescribed the means to attain supernatural irradiations from God, which are to be received in the pure *fund* of the Soul, so that they may have a real and experimental perception of the *Divine presence*, in the depth and *center of the Spirit*; And when the doing, or not doing an external work,

is

is propoſed, either of which is lawful, they muſt hearken to the immediate impulſes of the ſpirit within them; and 'It is the great 'perfection of a Chriſtian (ſay the *Jeſuits* in 'their ſpiritual exerciſes, printed *A. D.* 1574.) 'to keep himſelf indifferent to do what God 'ſhall reveal to him, and not to determine 'himſelf to do what God hath already reveal-'ed, and taught in his Holy Goſpel. And yet all theſe pretend, (and ſo did *Mahomet* too) that the ſpirit did reveal all theſe Doctrines and practices to them; But it was the ſame ſpirit, that wrought in *Simon Magus* and the *Gnoſticks*, that ſought the ruine of the Goſpel, and to that end diſpoſed them to all error and uncleanneſs. As for the good Spirit of God, that holy, meek, obedient, humble Spirit; it is clear, as the Apoſtle ſays, they *have it not.*

Excellent is the diſcourſe of Mr. *Calvin* againſt all ſuch *Popiſh* and fanatick pretenders, to which I refer, having given the Reader a former account. But I ſuppoſe all that ſeparate have not entertained ſuch looſe Principles: Some plead only for a greater purity of Ordinances, and dare not pretend to extraordinary inſpirations of the ſpirit, except it be in the *gift of prayer*, which (whatever the Miniſters may know to the contrary) the People do generally believe, and no care is taken to undeceive them: but upon this falſe ſuppoſition, is that great clamor raiſed, of limiting, and *quenching the Spirit*, and depriving the *Inſtit. l.* 1. *c.* 9.

People of God of the benefit of their Miniſters gifts, by injoyning them the uſe of a Liturgy: for the ſilencing of which, I deſire it may be conſidered, that if God have given the ſpirit of Prayer to any particular Men, it may much more be preſumed, that he hath given it to the Governors of his Church, *a-*
Matth. 18. *greeing together in thoſe things*, which are fit
19. to be deſired of God, for the publick welfare of his Church; and therefore the Scripture tells us, that in the exerciſe of ſuch gifts, *the*
1 Cor. 14. *ſpirit of the Prophets is ſubject to the Prophets*,
32. *that God may not appear to be the author of confuſion, but of peace in all his Churches.* Nor can any reaſon be given, why the Church, that is to guide us in *Doctrine*, as all do agree, ſhould not alſo lead us in our *Devotion*, and publick Prayer, which is a part of our Doctrine. And unleſs the Objectors have more extraordinary impulſes of the ſpirit in prayer, than the Confeſſors and Martyrs in the Church of God have had for 1500. Years together; I ſee no reaſon why we ſhould exchange a well compoſed Liturgy, (by which they were always contented to Worſhip God in publick) for a Licence to pray *ex tempore*. Doubtleſs the harmony of all the Churches of God, in the matter and manner of making our ſupplications, would be a ſpecial means to make them effectual: if that may not be had, yet we that joyn with the Church in Doctrine, and other parts of Divine Worſhip, ought not to diſſent in this. To *obey is better*

than

than Sacrifice; this very act of obeying our ſpiritual Paſtors, will add Incenſe to our Sacrifices; for as *Euſebius Emiſſenus* ſays, By how much the more obedient we are to our Governors in the Church, ſo much the more ready will God be to hear our Prayers: One petition of an obedient perſon is ſooner granted, than a thouſand of thoſe that are diſobedient. *Luther* ſaid that he had *rather obey than work miracles*: it is certainly more to the edification of the Church, in humility and obedience to invocate God, in the publick Prayers of the Church, than by a uſe of the moſt *excellent gifts*, to draw the People, firſt to *admiration of mens perſons*, then to *diviſion*, and *ſeparation*, as it often happeneth. Sure we are, God promiſed his ſpirit, and bleſſing to his Church, and we may be as ſure, he will not give them to thoſe that deſpiſe his Church. Let us ſuppoſe, that ſome private Miniſter may have immediate inſpirations, how can he aſſure his hearers of it, or what particular promiſe is there of a bleſſing to ſuch, more than to them that pray by the ordinary aſſiſtance of the ſpirit? The Prayers of *Cornelius*, and other devout Chriſtians, were doubtleſs more acceptable to God, than the Prayers of ſome that had extraordinary gifts, which as the Apoſtle intimates, were not uſed to edification. It is an excellent obſervation of Mr. *Hooker*, 'If every Man ſhould follow 'what he imagineth the ſpirit to reveal to 'him,

Quanto obedientiores ſumus præpoſitis noſtris, tanto obedit Deus Orationibus noſtris.

Aug. ad Monachos Hom. 3.

1 Cor. 14. 5.

1 Cor. 14. 17.

Eccleſiaſtical Polity. *l.* 5. *S.* 19.

'him, or to ſome other, of whom he hath an 'high eſteem, nothing but confuſion would 'enſue, under pretence of being guided by the 'Spirit. The gifts and graces whereof do ſo 'naturally tend all, to common peace, that 'where ſuch ſingularity is, they whoſe hearts 'it poſſeſſeth, ought to ſuſpect it the more, in 'as much as if it did come from God, and 'ſhould for that cauſe prevail with others, the 'ſame God which revealeth it to them, would 'alſo give them power of confirming it to o-'thers, either with miraculous operation, or 'with ſtrong invincible remonſtrance of ſound 'reaſon, ſuch as whereby it might appear, that 'God would have all Mens judgments give 'place unto it; whereas now the Error and 'inſufficiency of their arguments, makes it a 'ſtrong preſumption againſt them, that God 'hath not moved their hearts to think ſuch 'things as he hath not inabled them to prove: But inſtead of God's approving the conceits of ſuch Men by miraculous teſtimonies, he hath by little leſs than a Miracle confuted them, by ſuffering thoſe Pretenders, who by the exerciſe of ſuch gifts have diſturbed the Peace and Unity of the Church, to fall into manifeſt impieties: for do not ſuch in many of the Factions, deſpiſe the Word of God, and *follow* rather their *own deluſions*? Do not ſuch contemn the Prayer which our bleſſed Saviour taught us, as if they had more of the Spirit than he? Do not ſuch pretend to more of the ſpirit, than all the Churches of God, who explode

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these pretences? Have not notorious sinners deluded the People of God in all Ages, by such dangerous suggestions? Were not the Pharisees excellent at it, and the *Messalians*, of whom *Theodoret* tells us, that they gave themselves wholly to Prayer, and had strange *raptures* and *visions*? But the Church judged them to be Hereticks, for despising their Communion, and neglecting other Ordinances; and this censure it appears they did deserve; for *Flavianus* a Bishop of *Antioch*, prevailed with one of their number, called *Adelphius*, to discover some of their mysteries to this effect. They held that all Men brought an evil spirit into the World with them, which could not be cast out, but by Prayer; which being done, the good spirit takes possession, and testifies his presence, both by inward and visible signs; and then they need no Sacraments, nor Scriptures, nor Sermons, but only to attend their Prayers; but at last it appeared, that many of them were possessed by the Devil, who made these revelations to them. So true is that of St. *Augustine*, *Dum sequuntur homines proprium sensum, mox delabuntur ad Demonem.* We have had sad instances in these later Ages; Of *Basilides* a most implacable Tyrant; *Swinckfield* an Antiscripturist; *Hacket* a Blasphemer; Dame *Oliver* a Witch, and many others, led by the same spirit, who were in their several times and places, greatly admired for this (as they call it) inspired gift of Prayer. And it is the righteous judgment of God,

God, that when Men despising the ordinary means and methods of obtaining grace and salvation in his Church, do turn aside to ways of their own choosing, he doth give them up to be punished by their own delusions: and having departed first from the *unity*, next they fall from the *faith*, and then fall into *unreasonable and damnable opinions* and practices, such as may affright us all from having any Man's person in admiration, for such gifts as these: for these Reasons, the Church of God to secure the publick worship of God, from the prophanations of such presumptuous Men, hath in all Ages used a prescript form of Prayer, which no doubt (saith Mr. *Hooker*) 'pro-
Li.5.S.25. 'ceeded from God, and ought by us to be ac-
'knowledged a work of his singular care and
'providence, that the Church ever held a
'form of Common-prayer, though not ever-
'more the same, yet for the most part retain-
'ing the same analogy: so that if the Litur-
'gies of all the ancient Churches were compa-
'red, it might be perceived that they had all
'one original, and that they never used the
'*extemporal* dictates of any Man's wit in *Chur-*
Rom.15.6. '*ches well setled*, but publick forms, wherein
'all might joyn *with one heart and mouth*, to
'*glorifie God*. And for these Reasons most so-ber Men have wished, that all the Churches of God might joyn in one Liturgy: And this, if any, would be *to pray in the Holy Ghost*. To which the Apostle exhorts us, as to a duty, in the like manner, as to *build up our selves in our most*

most holy faith, and keeping our ſelves in the love of God; all which being gifts of God, are to be obtained and improved, by the uſe of thoſe means, which God hath appointed for that end, (*viz.*) reading, hearing, and meditating in his Word, attending to the matter, forms and phraſes conſecrated in the Scriptures: for the ſpirit doth *collaborantem adjuvare*, help the infirmities of the induſtrious, diligent and humble Chriſtian, not of the careleſs and preſumptuous ſinner. Two ways doth the Spirit aſſiſt us; firſt, in the *matter* of our Devotions, directing us to pray for ſpiritual things, that we ask ſuch things as be agreeable to the will of God, that is, to his revealed will; 2*ly*, The ſpirit aſſiſts us, as to the *manner* of praying, that we *ask in faith*, and go to God as our *Father*, in, and by Chriſt; this is to cry, *Abba Father*. The ſpirit excites holy affections, by conſideration of the precious promiſes of God, in whoſe favour is life, and in whoſe Preſence there are joys for evermore; and thus to *pray for ſpiritual* things *in a ſpiritual manner*, in faith and fervency, is to *pray in the Holy Ghoſt*, let the form be what it will; for being thus compoſed according to the *ſpirits* own *directory*, that is, *the Word of God*, here is no limiting of the ſpirit, but a conforming to it: and if the manner of our Prayers be ſuch, as the ſpirit alſo directs, in humility and faith, in fervency and charity, ſuch a ſhort petition as that of the *Publican*, ſhall avail more than all the long

Rom. 8. 26 & 27.

v. 15.

prayers,

prayers, and loud congratulations of the *Pharisees*. I doubt not, but those Primitive Christians, who did in the Congregation cast themselves prostrate, through the apprehensions of the Divine Majesty, and answered the Collects of the Church, with an *Amen, like a clap of Thunder*, did pray in the spirit. And so did St. *Augustine* with the Congregation in his days. 'How much did I weep (saith he) in 'the melodious Hymns and Songs of the 'Church, being mightily moved by the con-'sent of Voices, which flowing through my 'Ears, conveyed thy truth into my Heart, and 'stirred up pious affections, till the tears flow-'ed down. The holy People lay prostrate in 'the Church, being prepared to dye with their 'Bishop thy Servant; my Mother also thine 'Handmaid, being eminent for her watching 'and prayers, did live upon her Devotion; and 'we that were cold and dull, were excited and 'comforted by the influence of thy holy spirit. Here was humility and unity, faith and fervency, watchfulness and perseverance, and these are the best signs of the spirit of prayer: but when Men ask such things, as are not consistent with the will of God, when they *ask things to be consumed by their lusts*, when they pray against their Governors and Brethren, instead of praying for their Enemies, and use less reverence to the God of Heaven, than to mortal Men, it is as clear as any demonstration in *Euclide*, that they have not the spirit of God, to assist them in that duty, wherein they are not confident

St. August. confess.

confident of it, & that for the reason given in the 2d. part of the Text, because *they are sensual*.

That *sensuality* is the *ground of separation*, notwithstanding the pretences of the spirit, will be no difficult task to prove: and therefore I shall not rake into the personal impurities of some deluded Sectaries, and thence reflect upon the whole Party, (which is their own practice, but a pitiful one: for, *Si insectari personas sit causæ deploratæ indicium, eorum causa est deploratissima*) but shall only consider the *principles* on which they act, the *means* which they use, and the *ends*, which in all Ages they have designed; all which will prove them (ψυχικὸς, that is) to be *sensual*. The second part of the Character.

The signification of which word will best appear, by the *Antithesis* in the Text; for if they *have not the spirit of God*, to authorize, or act them, in what they do, it must be from some lower principle, and that is either corrupt and carnal reason, (for right reason is from God) or from meer sensitality, that is, such sentiments and motions as are common to the Beasts with us. In this sense, *Tertullian* being yet a *Montanist*, (who called themselves *Spirituales*) used the word against the Catholicks, whom he called ψυχικὸς, which St. *Jude* more plainly expresseth by *walking after their own lusts*; for in such Men, both Reason and Religion are made subservient to the sensual faculties of the Soul, to promote worldly and carnal interest. There is in the will and affections of such Men, a vicious inclination to *make*

v. 18.

provision

provision for the flesh to fulfil the lusts thereof. Now the lusts of Men, are by St. *John* distinguished into three sorts, *the lusts of the flesh, the lusts of the eyes, and the pride of life,* the three Idols of the worldlings, under the names of Pleasure, Profit and Honor, which, though every one cannot pursue severally at once, yet as opportunity serves, they are well-willers to them all. And certain it is (as both the Scripture, and Philosophy observes) our Lusts do make us degenerate into Beasts; and as the Beasts differ in their dispositions, according to their several kinds, so do sinners, according to their several lusts, resemble some beasts more than others; some are like Swine, for their filthy conversation; others like Goats and Satyres for uncleanness; others like Foxes and Wolves, for subtilty and cruelty; and, *in uno homine mille feræ.* When Reason it self, as well as the irascible and concupiscible faculties of the Soul, are acted by the sensual and fleshly appetite, no Beast is more hurtful and brutish than a Man.

Quem non vincit gula vicit philautia.

And now, I have but one supposition to be granted, and I hope our greatest Enemies will be so charitable as not to deny it. That in the Church of *England*, we do profess a sound Faith; and may lead a godly life: This I will not take pains to prove now, having spoken to it at large. I only add this, That I believe, as many Learned and Pious Men have both by their Lives and Deaths, their Pious Works and Writings, as much honoured and defended

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the Church of God Militant, and are now added to the Church Triumphant, from the Church of *England*, since the Reformation, as from any National Church, of the like extent, ever since the Apostles days: nor did any *of the noble army of Martyrs*, and Confessors, now in Heaven, hold Communion with a better established Church, while they were Militant here below. We want nothing, but humble, devout and thankful hearts, to make us an happy People. To which end, I recommend to you the advice of St. *Augustine* to *Dioscorus*, dissuading him from curious questions. If any (saith he) shall propose to you questions of subtilty, tell them, It is not your study; if they ask, What then is it, that you do study? Answer them thus, I have learnt, how, without the knowledge of such things, a Man may be happy.

Now if we may not only communicate with this Church without sin, but have all things necessary to a holy and happy life administred, it must be levity and inconstancy, some carnal, sensual, or worse designs, that hurry us to a Separation. I wish they that have been chief actors, would examine their Consciences, what they have added to their own inward peace, and spiritual comforts, by all the troubles and distractions, which they have occasioned to their Brethren; and where they think the account of all the rapine, bloudshed and confusion, (besides the present hatred and fierce animosities) that have so long overflown us, and

now threaten another Deluge, will be charged at the last day. But to my purpose, which is to prove *Sensuality* to be the ground of *Separation*. Let no Man think (saith St. *Cyprian*) that good Men can be drawn from the bosome of the Church; the Wind cannot dissipate the solid Wheat, to which St. *Augustine* adds, that by the very act of separating, we shew our selves to be Chaff and no Wheat. But that I may as much as is possible, remove all prejudice against my discourse, I shall first acquaint you with what the Scripture says concerning *Separatists*. The *first* were the Pharisees, whose *Motto* was, *Stand off, I am holier than thou*; who challenged not only the Keys of Knowledge, but of Heaven also, to let in and shut out whom they pleased, (insomuch as they said, that if but two Men of all the World were to be saved, one of them must be a Pharisee) what painted Sepulchres doth our Saviour discover them to be? proving them to be guilty of greater sins, denouncing against them greater judgments, and representing them at a greater distance from the Kingdom of Heaven, *than Harlots and Publicans*. St. *Paul* gives the like description of some in the Church of *Rome*. *Mark them that cause divisions among you*. Why? what of them? they are *Gnosticks*, Men of more than ordinary Knowledge and Piety. No, says the Apostle, if you do inspect them narrowly, you shall find, that though they pretend the Kingdome and Scepter of Christ, they do not serve the

De unitate Ecclesiæ. S. 8.

Matth. 23.

Rom. 16. 17, 18.

Lord

Lord Jesus Christ, *but their own bellies*, and that by vile arts too, for *with good words, and fair speeches, they deceive the hearts of the simple.* The like Persons we find in the Church of *Corinth*, whom St. *Paul* chargeth with carnality, and proves it too: There are *among you envying, and strife, and divisions*; and can you deny that you *are carnal?* No conclusion can result more naturally from proper premises, than this of being carnal, where envy, strife and division do abound. Yet these were not full grown Separatists, they had only laid the foundation of a Faction, in their partiality for some, and prejudice against other Ministers, the worst of which was too good for such an unthankful People. St. *Paul* tells us, *Gal.* 5. 11. *that the works of the flesh are manifest*, that is, it is evident and undeniable, that these are the works of the flesh, as *adultery, fornication, lasciviousness*; so are *Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings*, the certain issues of a carnal mind. The Apostle also acquaints *Timothy* upon what principles such Men act, and what arts they use, they suppose that *gain is godliness*, and to compass this, they begin to teach otherwise than the Apostles did, they would not conform to the wholesome words of Christ, or the Doctrine preached by the Apostles, which was *according to godliness*, but in their pride and ignorance, would dote about *questions, and strife of words*, to the stirring up of envy, strife, railing, and evil surmising. And he acquaints *Ti-*

1 Cor. 3. 3.

1 Tim. 6. 5.

mothy, that the ſame thing ſhould come to paſs in the later days, when Men of *corrupt minds, and reprobate concerning the faith*, ſhould under *a form of godlineſs*, practiſe all manner of iniquities, and yet draw Parties after them, *reſiſt the truth*, and them that defend it, and *lead captive ſilly Women, &c.* and that theſe *were lovers of pleaſures more than lovers of God.* St. *James* goes a degree beyond all this, that, *if there be but envy, and ſtrife in our hearts*, though it do not break forth into open ſeparation, all our pretences to true wiſdom and piety are but lies; for *this wiſdome is earthly, ſenſual, and deviliſh.* St. *Peter* gives us the like deſcription, as St. *Jude* doth, and it ſeems to be the joynt deſign of all the Apoſtles, to continue in all Churches the Picture of a Separatiſt, to forewarn the People of the deceitfulneſs and danger, that ſuch Perſons and practices might involve them in. And now to come nearer home, I doubt not, but many will be of the ſame judgment with me in this, That the defection which ſome learned Men, and others, have made from our Church, to the Church of *Rome*, while the late Perſecution did indure, could not be for greater purity, but in hopes of better preferment, and the reputation of being accounted Men of Learning, and tender conſciences; whereas, if the Church could have ſatisfied their expectation of Dignities and preferment, they would never have courted another Miſtriſs, whoſe Wealth, and gaudy Dreſſes did not ſo much exceed, as her

2 Tim. 3. 1, 2, 3, &c.

See Titus 1. 10.

James 3. 14, 15.

2 Pet. 2. 10.

Phil. 3. 18. Col. 2. 18.

Vertues

Vertues and comelineſs were inferior to the Church of *England*. And as for the ordinary ſort of *Romiſh* Proſelytes, they were doubtleſs poſſeſt with an opinion of an eaſier Religion, that would indulge them in more licentiouſneſs, and at eaſie rates grant them pardon for ſins to come, as well as what were paſt. Moſt Men would chooſe a Religion, which they may injoy with their Luſts, and wherein they may hope to go to Heaven, without that ſtrictneſs of life, and ſincere and univerſal obedience, which is required in the Proteſtant Churches. And it is altogether as evident, that many who divide themſelves into leſſer Factions among us, (though purity, and conſcience, and Chriſtian liberty be pretended) do pleaſe themſelves with ſome other apprehenſions, than what are really conſiſtent with the graces of the Holy Spirit: of which I ſhall inſtance in theſe particulars. *Firſt*, They are *Animalia Gloriæ*, ſo they were deſcribed by *Tertullian*: *Qui gloriæ & principatus gratia, novas & falſas opiniones ſequuntur*. Pride, and too high an opinion of their own parts and piety, hath diverted many from the unity of the Church: for this Phariſaical leven, doth not only ſwell them, but renders them ſowre, and bitter, to contemn their Brethren, and ſcorn their Governors, *Regis quiſq; in ſe animum habet* (as *Calvin* obſerves of ſuch Men) they have ambition to be uppermoſt, and to that end, will rather make themſelves head of a ſmall Faction, than continue Members of the moſt honour-

Contr. Per. c. 3.

able Society. Φιλοπρωτεύειν, is their design; and to that end is it, that with *Core*, &c. they are so troublesome to their Rulers: and as it is observed of the *Scottish* Clergy, 'although 'none pleaded more for purity than they, 'while they were under Episcopal Jurisdicti-'on, yet none acted more against it, when they 'had shaken off that Discipline, griping, not 'only the Crosier, but the Scepter too, with 'both their hands. 'Tis not the Superiority, that they dislike, but that it is in other Mens hands; for it is true of such, what *Zanchy* observed of some *Lutheran* Churches, they only changed the good *Greek* word of *Bishop*, into a bad Latine one of Superintendent; and, in some places, where they neither retained the good *Greek*, nor the bad *Latine* word, yet they kept the power of Bishops still. Now what greater symptomes of pride are there, than the despising of our Superiors, and contempt of our equals, the vaunting of what we have not, and a vain glorying of what we have? That description which I have formerly given out of *Calvin*, shews, that it is not piety, but pride, that is predominant in such: to which I shall add, that in his Book *de Scandalis*, St. *Augustine* (saith he) doth truly name pride, the Mother of all Heresies; for never was there any Master of error, whom a wicked ambition did not raise up to his own ruine. We know that God is a faithful teacher of

Spotswood's History.

Instit. l. 4. c. 1. s. 16.

Ut omnium contemptu ostentent se esse aliis meliores.

Ut sibi placeam & præpositos superbo tumore contemnam. St. Cyprian, l. 3. Ep. 19.

of such as are humble; they therefore that swell with arrogance, it is no wonder that they are driven up and down with wild speculations, being banished from this School. As many, as in our Age have fallen from the pure Doctrine of the Gospel, and made themselves Authors of false Opinions, we find them all infected with the disease of pride, and from thence to have created witty torments, as well to themselves, as others: And again, They are victorious by nothing but their impudence, for there is not one of them, but desireth to be uppermost. *Cal. contra Libertinos.*

The temper of a holy Man is known by this, (saith *Cameron*) He indures injuries, to the loss of his Name and Reputation, that the Church may not be divided; whereas wicked and *mercenary* Men, if any touch them but with his little finger, or in any respect diminisheth their fame, presently, either under pretence of severity in the Ecclesiastical Discipline, or of preserving the purity of Doctrine, (whereas in truth they study only their own interest) they dare to stir up Tumults, and bring all to confusion, lest forsooth they should abate any thing of their reputation. Methinks I see them represented in that reply of *Naaman* the Leper, when he was advised to wash in *Jordan*, that he might be whole; *Are not Abana and Pharphar Rivers of Damascus, better than all the Waters of Israel?* May I not wash in them and be clean? 2 King. 5. 12. *Cameron. de Schismate.*

A Doctore glorioso, Pastore contentioso & inutilibus quæstionibus liberet Ecclesiam Dominus.

So do they contend for their own inventions againſt the inſtitutions of God: Are not our own Diſcipline and Ordinances better, not as good only? *Jordan* is but a ſtanding Water, to theſe Rivers: put all the Waters in *Iſrael* together, *Abana* and *Pharphar*, their Government and Diſcipline exceeds them all. But though he turned away in a rage, yet was he not to be cured, until he was waſht in *Jordan*. And this pride, and deſire of vain glory, begets that obſtinacy, which *Alphonſus à Caſtro* obſerves to make them inflexible, ſo that though they be foiled never ſo often, they will ſtill contend. How often and irrefragably did St. *Auguſtine* confute the *Donatiſts*, yet could he not ſilence them, but being puft up with a furious pride, did ſtill boaſt that they alone were the Church of God, when as there was not any one Doctrine in the Catholick Church that they could juſtly cavil at. The ſame pride is obſerved in our Adverſaries of *Rome*, who though there be not any Doctrine maintained in our Church, but ſome famous Doctors of their own have defended; nor any refuſed by us, but ſome very learned Men of their own have confuted the ſame: yet do they ſtill condemn us for Hereticks, and notwithſtanding the infinite contradictions among themſelves, pretend ſtill to a ſpirit of infallibility. And if it be conſidered by impartial, and unintereſſed Perſons, how many eminent Men in our Church, for learning, piety, and moderation, have been cauſleſly, impudently, and unceſſantly

ly vexed, reviled and oppoſed, by fierce, implacable and unreaſonable Men; it will appear, they are acted by no other ſpirit, but that of contradiction and perverſneſs, which manifeſts it ſelf in all their practices and writings, and proves them profeſſed enemies to all good government and order. I cannot think *Abailardus* was a wiſe Man, that reſolved to perſiſt in his Opinion, when he was convinced that all the Fathers were againſt him; nor that ſuch Boys as *Horace* ſpeaks of, that caſt off their Tutors, and become ungovernable, will ever make wiſe or good Men.

Qui cuſtode remoto, Gaudet equis canibuſque.

From this *Pride*, proceed *emulation and envy*, not only a ſecret grudging, but an open diſcontent, at the deſerved advancement of others, as if all that honour which is granted to ſuch, were taken from themſelves. They are indeed unſatisfied not only with their own, but with other Mens conditions. Thus as our Apoſtle obſerves, they *go in the way of Cain*, who envyed his Brother on no other account, but becauſe his perſon and ſervices were better accepted. Thus *Aerius* being denied a Biſhoprick, for which he was Competitor with a more worthy Perſon, vented his Opinion, that a Biſhop and Presbyter did differ in nothing; hoping that though he could not raiſe himſelf to that dignity, he might degrade it to his own quality. The like did *Donatus*: *Cecilian* was preferred to the Biſhoprick of *Carthage*, for which he was a Candidate, and upon his diſappointment he preſently breaks out into a

St. Auguſt. de Hæreſ. ad Quod vult Deum, 69.

Schiſme,

Schiſme, and adds Hereſie to it. When ambitious Men meet with a repulſe, and their pride hath not that vent, and airy applauſe, which it expected, it ſpends it ſelf in envious and malicious thoughts; and as Cowards when they are deſperate, grow valiant, ſo are diſcontented perſons, to their own ruine, if not of the Church, that they may, if it be poſſible, do as *Sampſon* did, bury their Adverſaries under the ſame ruine that they draw upon themſelves.

Contra Donat. l. 1. c. 11

And hence ariſeth *hatred*, another manifeſt fruit of the fleſh: for, as St. *Auguſtine* notes, none will make Schiſms in the Church of God, but ſuch as are blinded with the hatred of their Brethren; and the School-men obſerve that Schiſme is a Vice wholly oppoſite to, and inconſiſtent with Charity. The ſame I have quoted from *Cameron*. The very act of ſeparation, is an accuſation of thoſe, from whom we depart, of ſome raigning ſins, as Idolatry, and groſs ſuperſtition, or intolerable Perſecution: For as much as no other pretence can warrant that ſeparation; and then what charitable thoughts can they entertain of ſuch? They that forſake the Aſſemblies, do provoke to ſomewhat elſe, than to love and good works.

1 Joh. 4. 20. And how dwelleth the love of God in them, that profeſs ſuch contempt and hatred of their Brethren? Theſe have been the effects of former ſeparations, and God alone that can bring light out of darkneſs, can turn our preſent confuſions to peace and eſtabliſhment.

But

But Pride doth not alway go without profit. Our Apoſtle tells us more than once, that they *deſign reward* and advantage to themſelves: So, *they have gone in the way of Balaam for reward*: v. 11. And *v.* 16. ὠφελείας χάριν, St. *Peter* 2. 2. 14. ſays, —— *they have their hearts exerciſed with covetous practices.* How did *Balaam*, under the Name of a Prophet, travel up and down from Country to Country, from Altar to Altar, *to curſe thoſe whom God had bleſſed, and to bleſs thoſe whom God had curſed*; and all for that which he ſeemed to ſcorn, a Reward? How inflexible ſo-ever ſuch are to others, they'l cringe and fawn upon their Benefactors, and have not their *perſons* only, but ſometime their *Vices* too *in admiration for advantage.* We know who had many ſuch Chaplains, and what it was made *Demas* forſakes St. *Paul*, and *others*, to make ſhipwrack of Faith and a good Conſcience: we know alſo who they were, that *devoured Widows houſes*; and they that firſt make them Widows, and then devour their Houſes, and when opportunity ſerves, can take the Houſes of God into their poſſeſſion too, are no better. This is the buſineſs of Hereticks, ſaith *Tertullian*, *Non Ethnicos convertendi ſed noſtra evertendi; noſtra ſuffodiunt ut ſua edificent.* St. *Cyprian* ſaith of *Novatian*, that he was *Avaritiæ inexplebili rapacitate furibundus*, even mad with an inſatiable appetite of coveteouſneſs: And Doctor *Ames*, that *Avaritia plerumq; eſt hæreſeon comes, & fomes, mater & nutrix.* *De Præſcript.* 2 *Pet.* 2.

And

And who is there that hath in these later days prevaricated from the Church, but in hopes at least to mend his condition? which whether it were designed by those that now set up new Churches, they best know, and we are sure, it is effected, to such a degree, that now *Simeon* and *Levi* have gotten the Portion of *Benjamin* in this place; and I believe in many others, they have double to the fixed Ministers. And as to the meaner sort of People, they make merchandize too, though not of such precious Ware as their Leaders, yet *gain* is a principal ingredient *to their godliness*. Which of them hath not made some improvement of Trade from the Faction to which he adheres, with whom he deals with the less suspicion, as well as to the greater advantage? So that it is obvious to every observer, that the Conventicles are generally made a Sanctuary for such idle and discontented Men, as have justly exposed themselves to poverty, infamy, and contempt among their more sober and industrious Neighbours. As it is in the case of Sedition in the State; Such as are in distress, and in debt, and discontented, gather themselves to the Rebel party, in hope to mend their fortunes; so certain it is, that the hopes of sharing the Churches Patrimony, hath invited many desperate Persons to make her a Sacrifice, that they might feast themselves upon her Substance. It was gain that caused *Demetrius* and the Craftsmen, to decry *St. Paul*, and to be so loud in their Acclamations, *Great is Diana of the Ephesians*. The

Acts 19.28

The next instance of Sensuality, is *pleasure*; and this is seated either in the Soul, or Body: for there are pleasures *intellectual*, which do hugely transport carnal Men, when they reflect upon their parts and endowments, what applause they have gotten from the People, with whom they are the only *Rabbies*, and every *ipse dixit*, is as authentick as the Gospel; when as the Flye on the Wheel, they conceit what a dust they can raise, and are able to overthrow in a few days all those constitutions, which many wise Men have been establishing for many Ages. Doubtless *Themistocles*'s Son did glory much among his Mates, when he told them, how he could rule all *Athens*: For, I rule my Mother, (says he) and my Mother rules my Father, and my Father rules the City; thus can they model the Women, and the Women the Men, and so whole Cities and Churches have been new modelled after their inventions. Certainly Children please themselves in counterfeited Diamonds, as much as Men in those that are true; and so do some persons in their feigned graces, and the estimation they get by them; and such delight they take in being honoured among the People, that neither life it self, nor all the concernments of Body and Soul, have been so dear unto them. Every *Faction* will boast of their *Martyrs*, and those Martyrs certainly did please themselves with some strange conceits, which did harden them to undergo so great torments; though it be most true, that it is not the *punishment*, nor the

Nos numerus sumus & magno dominamur Atrida.

Non eſt inferior gloria ſuſtinere Martyrium ne ſcindatur Eccleſia, quam ne idolis immoletur. St. Aug. de Ver. Rel. c. 5.

the *patience* of him that ſuffers, makes a *Martyr*, but the *cauſe*. And *Dionyſius Alexandrinus*, St. *Auguſtine*, and other Fathers have determined, that they who ſuffer Martyrdome, to preſerve the Church of God from being rent by Schiſmes, are more acceptable to God, than they who chooſe to dye rather than to worſhip Idols; becauſe theſe ſuffer only to ſave their own Souls, the other to ſave the whole Church: And on the contrary to them that raiſe contentions, and acquieſce not in the truth, there is for the ſame Reaſon a greater meaſure of Wrath reſerved, than for other Sinners, of whom St. *Cyprian* ſays, *Occidi poſſunt, Coronari non poſſunt*, for they are the Devil's Martyrs. Now although theſe pleaſures be originally intellectual, yet as Rivers partake both of the name, and nature of the grounds through which they run, ſo (becauſe both Reaſon and Religion are made ſubſervient to carnal ends, and luſts, and the vertues of theſe Men, as thoſe of *Epicurus*, are but the Hand-maids of pleaſure) the end may denominate the Actions. *Belſhazzar*'s ſin was not the leſs *ſenſual*, for cauſing the Veſſels of the *Sanctuary* to miniſter to his exceſs. Nor are they leſs ſenſual, who make their reputation, reaſon and religion, to ſerve their paſſions and carnal intereſts. A Man (ſays *Lactantius*) would chooſe to dye rather than to have the ſhape and body of a Beaſt, though he ſhould retain a humane Soul ſtill.

till. How much more should we abhor, to have our Bodies (which are not meerly humane, for we are *the temple of God*) to be as the *Egyptian* Temples possest and fill'd with Crocodiles, and Serpents, and destructive Spirits? If in *Pride, Envy, and Revenge*, there be any thing that is less *sensual*, it is the more *devilish*. It was a happiness to have the Devil cast out of the Men, though he presently entred into the Herd of Swine: but when the unclean Spirit, shall by a few counterfeit formalities, be exorcised out of the Body, that he may the more freely debauch the Soul, this is by *Belzebub* to cast out Devils.

Obj. But what Pride or pleasure can there be in being persecuted? in forsaking Houses, and Lands, and Callings, and many conveniences, for Religions sake?

Ans. 1. I might answer this Objection, as St. *Augustine* did the *Donatists*, when they urged it. When a distempered sick Man railes at his Keepers and Physicians, and seeks by all means to hurt them, and they cause him to be bound, who is the Persecutor? This St. *Augustine* resolves, *Non persequitur medicus Phreneticum, sed Phreneticus medicum*: The distracted Man, that would do mischief to his Physician and Friends too, is the Persecutor, though he be in Bonds.

2. But *secondly*, if Men be once thoroughly possest of a good opinion of the Religion in which they have been educated, or the Faction which they have espoused, such of them as are

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of bold and zealous Spirits, will even dare to dye for it, be it never so false and impious. Do not some Men that are possessed by their Lusts, sacrifice their estates, health and life, as really, though not as solemnly as the Heathen did to *Ceres*, *Bacchus* and *Venus*, that is, to Gluttony, Drunkenness and Uncleanness, to each of which there fall a Thousand Sacrifices to one that offers up himself to the true God: and yet how do these sinners, like *Baal*'s Priests, 1 King. 18. 28. not only Sacrifice their Cattle and substance, but their very Souls too, and cut, and lance their Bodies, imbrace diseases and rottenness? So in things Civil, as well as impious, few *Roman* spirits, but would dare to dye for the reputation, of being lovers of their Country, and Gods. And the *Turks*, at the command of their Emperor, expose themselves to all dangers. We may not wonder then, if Men that are perswaded (as in all Factions there may be some) that they know more of the will of God, and injoy more of the love, and of the spirit of God, than others do, think it their duty, to act more for the glory of God, as well in suppressing the perswasions of others, as in propagating their own, and then act as violently as *Saul*, or any of the Pharisees ever did. Nor can the Heathen do, or suffer more for the service of their Idols, than some Christians have in the worship of their fond and false imaginations.

But all the active Zealots in a Faction, are not really perswaded, that their Religion is the best,

beſt, there are ſome, that with the Phariſees, make it only a pretence to other deſigns of Pride and Vain-glory, Avarice and Luxury, Malice and Revenge. They *faſt*, and *pray*, and *pay tithes*, and *give almes*, and all, as our Saviour obſerves, *to be ſeen of men:* and *they have their reward*; (that is) the vain applauſe which they aimed at. And as thoſe that are dexterous in deluding others by a cunning and nimble turn of their hands, are greatly pleaſed, not only with the gain that they get, but with the eaſie methods and activity, by which they cauſe the common People to admire them: So many Impoſtors do greatly pleaſe themſelves, to ſee by what ſleights, and cunning craftineſs, as by divers Winds of Doctrine, they can carry ſome weak Chriſtians to and fro, whitherſoever it pleaſeth them. Eph. 4. 14.

What is pleaſure, but the ſatisfying and enjoying of thoſe Luſts, Opinions and Humors, to which we devote our ſelves, and which have gotten a Dominion and Power over us? And this makes that variety and difference of pleaſure, that is in the World, anſwerable to the conſtitutions, education, cuſtome, and perſwaſions of Men. It would be a torment to a ſober, as well as to a pious Man, to wallow in ſuch unclean and beaſtly Luſts, wherein others think themſelves very happy. Thoſe that are *Sanguine* and Jovial, are delighted with *fleſhly luſts, chambering, and wantonneſs*, an Hawk, or Hound, or what is worſe: The

Cholerick take pleaſure in doing *miſchief*, vexing and diſquieting of others, though to their own great trouble; and they that are *melancholy*, in growing froward, and diſcontented at every ſuppoſed fault, that agrees not with their fancies. Now of what Religion ſoever theſe Men be, if they have not true grace, and the power of godlineſs, to mortifie theſe Luſts, and change their Natures, all their religious exerciſes will be made but a pretence, and an Engine the better to compaſs their ſenſual deſigns. And like ſome platted Pictures, which at your firſt entrance to a Room, preſent you with the face of a Man, by that time that you have walkt about it, you ſee nothing but a Beaſt or a Serpent. A famous Painter was once deſired to deſcribe an Horſe and his Rider, tumbling on the Ground together. He draws the Horſe ſtretching himſelf in a full career, the Rider ſitting cloſe, bowing himſelf to the very Mane, forcing him on with all his might, and ſcarce Man or Horſe to be ſeen, for the Cloud of Duſt which they raiſed, at the ſight whereof, he was told, that he had miſtaken the deſign: No, ſays the Painter, and with a turn of his hand, reverſing the Picture, there appeared the Man and Horſe grovelling on the Ground, wallowing in the Duſt, and the Beaſt uppermoſt. He that would deſcribe a ſenſual Perſon, needs not borrow from the Hiſtory of the *Rich* Glutton, nor the *Prodi-*

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gal Son, feeding with the Swine; I ſuppoſe it may be better done, by the Hiſtory of *Jehu* the Son of *Nimſhi*, a Perſon known by his furious marching. The Trumpet by which he gathered and animated his Troops, was his own Mouth, *Come ſee my zeal for the Lord*, whereas the Kingdome was in his Eye. And to that he is reſolved to wade through the Bloud-Royal of the Kings of *Iſrael* and *Judah*. To this end, as he prevents all addreſſes to King *Joram*, ſo he is deaf to all the Meſſages of Peace, and imbrues his hands, not only in the Blood of his Soveraign, but cauſeth the Heads of *Seventy* of the Sons of *Ahab*, to be cut off, and all his great Men, and his Kinſmen, and his Prieſts, and *Two* and *Forty* Brethren of *Ahaziah* King of *Judah*, to be ſlain: And to ſtrengthen his Party, joyns with *Jehonadab* the Son of *Rechab*, and proclaims, *Ahab ſerved Baal a little, but Jehu ſhall ſerve him much*: He appoints Sacrifices and ſolemn Aſſemblies, until he had gotten them under his Power, and then deſtroys them all. Was not he a ſenſual Man, whoſe very Sword was drunk with ſuch Royal blood, and glutted with the Fleſh of Prieſts and Nobles, and all under a pretence of Zeal for the Lord? Yet this is the Character which the Scripture gives him, *From the Sins of Jeroboam, the Son of Nebat, who made Iſrael to ſin, Jehu departed not, to wit, the Golden Calves, that were in Bethel, and that were*

2 Kings 10. 1. v. 11. v. 14. v. 18. v. 25. v. 29.

in Dan, but took no heed to walk in the ways of the Lord.

Though the Swine be an unclean Creature, and now and then wallows in the Mire, yet it only defiles it self, and is soon surfeited with a few Acorns: But the ravenous Wolf, that knows how to put on Sheeps clothing, and hunts up and down, from one Flock to another, and devours the Younglings, and Weaklings of the Flock, and is nourished by rapine and blood, and incessantly troubleth, and injures the good Shepheard, is doubtless the most sensual and pernicious Beast. And for these Reasons it was, that the Ancients have deservedly declaimed against this Sin of making Sects and Divisions, as the greatest evil; *Quovis bello externo gravius malum.* Though *Constantine, vide Euseb. in ejus vitâ.* War be as the opening of *Pandora's* Box, that gives Licence to all Plagues, against our Bodies, and Estates, this is more dangerous, as tolerating those evils, that will destroy Souls and Bodies: as that *Italian* Murtherer, that forced his Enemy to renounce his Religion first, and slew him afterward.

Now as to the pleasures of the Body, which Bishop *Taylor* distinguisheth, to be either of the upper, or the lower Belly, that is, of intemperance, or incontinence: They that separate, have been no great strangers to either of them; for *they turn the grace of God into lasciviousness.* v. 4. Why did *Balaam* roye up and down, from one Country and City to another,

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but for the variety of entertainment he met with? and by his Doctrine you may learn what his practice was; as he taught *Balac* to raise new Altars, so he taught him to *commit fornication* too. And this was the *Doctrine* and practice of the *Nicolaitans* in the 15 Verse. 'Tis *Tertullian*'s observation of *Hermogenes*, that he was *Totus adulter, & prædicationis, & carnis*: That he was an Adulterer, both of the Word, and of the Flesh. A large Catalogue we have of such Persons, from the Ancients, *Simon Magus* and his *Helena*, *Montanus* and his *Maximilla*, *Carpocrates* and his *Marcellina*, *Apelles* and his *Philumena*, *Donatus* and his *Lucilia*, *Priscillian* and his *Galla*. And among the *Popes*, we read of *Sergius* his *Marozia*, *Gregory* the *7th.* his *Matilda*, *Alexander* the *6th.* his *Lucretia*, *Leo* the *10th.* his *Magdalena*, *Paul* the Third his *Constantia*, and *Innocent* *10th.* his *Donna Olympia*. No wonder then if the Stews have a Toleration under such Masters, or that *John* of *Leyden* allowed community of *Wives*, having 13. to his own share; the Principles of Separation led them to it: for they held there could be no Adultery among them, having but one spirit, which united them to one Body. How far our late Generation went in this way of *Balaam*, is too well known, and farther they were going, as appears by a Book of one of the greatest Scholars among them, pleading for the lawfulness of Divorces, and marrying

Numb. 23. 1. Rev. 2. 14.

Adversus Hermog. c. 1.

She governed the Church, *ab Anno* 1644. *ad Annum* 1655.

Gastius de Anabap.

again, on very small occasions. In a word, he that reads *Epiphanius*, of the impurities of the *Gnosticks*, and *Clemens Alexandrinus* of the *Carpocratians*, or later Writers of the *Anabaptists*, and the Family of Love, will think them Votaries to *Venus*, rather than Disciples of the Holy *Jesus*: It is for Love of such Carcasses, that the Crow leaves the Ark. And if such sensual Persons could but peaceably forsake our Communion, I might with the more confidence affirm, that they have left the best reformed Church in the World. But St. *Jude* takes notice of their *intemperance* also, v. 12. *These are spots in your Feasts of Charity, when they feast with you,* [or upon you] *feeding themselves without fear.* The Christians kept their Love-feasts, for the maintenance of Unity among themselves, and to make provision for the Poor; among whom the *Gnosticks* thrust themselves, that they might Sacrifice *Ventri & Veneri*, counting it pleasure *to riot in the Day time*, saith St. *Peter*, seeking occasion *to deceive silly Women*, as *Oecumenius* observes, and therefore to their Feasting, St. *Peter* joynes, *having eyes full of Adultery*. Of some of them St. *Paul* notes, that they would be *drunken*, even at the Lord's Supper. And though *gluttony* be not so visible, yet doubtless it is as great a sin, especially when it is made a design, and Men *serve not the Lord Jesus, as much as their own bellies*: of such the Apostle could

2 Pet. 2. 13, 14.

1 Cor. 11. 21.

Phil. 3.

could not ſpeak *without weeping*, becauſe they *made their Bellies their God.* St. *Auguſtine* confeſſeth he was far from drunkenneſs, but Gluttony did ſometimes creep upon him: This ſin brings not that preſent ſhame and puniſhment, which the other makes us obnoxious to, and therefore Men do more freely indulge to it; they can feaſt without fear. *Calvin* obſerves of *Quintine*, and others in his Age (who from a mean condition, became Teachers and Doctors, for this reaſon, that they might live the more plentifully and delicately, and not labour ſo ſervilely in their Callings, for a bare maintenance) they ſaw how luxuriouſly the Monks and Friers lived by ſinging, and begging from Door to Door, and if they could do ſo by prating, it was better than hard working. Beſides, ſuch Perſons have a conceit, that they *only have a right* to the Creatures, and cannot offend in the uſe of them; and hence it is, that the ſame meaſures of Meat, Drink, and Apparel, which they condemn as ſuperfluity and exceſs in others, they can without ſcruple indulge to themſelves, as if God did love them ſo well, that they could never love themſelves, or deſpiſe others enough: So that our Eccleſiaſtical, as well as Secular Wars, come from the ſame Fountain, which St. *James* hath obſerved, *Even our Luſts that war in our Members.*

Cubicularii & Oſtiarii p. 436.

2 Sam. 1. 36. *Put me I pray thee into one of the Prieſt's Offices, that I may eat a morſel of Bread.*

James 4. 1.

The next inſtance of *Senſuality*, which diſpoſeth Men to a Separation, is a Supine *lazineſs*, and neglect to enquire into the Principles of Religion; and this makes them fit matter for Seducers to work upon: For as they that attempt them, are deſcribed to be *crafty and deceitful workers*; ſo they that are ſeduced, are obſerved to be *ignorant*, unwary Chriſtians. Thus, *Rom.* 16. 18. *they beguile the hearts of the ſimple:* And again, 2 *Tim.* 3. 6. *they lead captive ſilly Women laden with iniquity, ever learning, but never able to come to the knowledge of the truth.* Now ſuch Perſons are affected with ſhews, as much as ſubſtance; and as in a Fabrick where the foundation is not well laid, the whole Building eaſily falls aſunder, ſo where Perſons were never well catechized, and built upon ſound Principles of Religion, they muſt needs be unſtable, and ſo, eaſily drawn into ſeparation. In all Religions, the Multitude take up their Perſwaſions from the Country, and Parents, of whom they are born, and educated; and had the moſt of us been born, and inſtructed by *Turkiſh*, or *Popiſh* Parents, we had been of the ſame Religion, without doubting of, or inquiring into the grounds of it: and in all thoſe Religions, as we ſee alſo in our own, ſome Perſons are more diſpoſed, by the conſtitutions of their Bodies, to fervour and zeal in the Religion which they do profeſs, above others; or if they be not naturally inclined

2 Cor. 11. 13. Eph. 4. 14.

Perit judicium cum res tranſit in affectum.

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to more devotion, yet being brought up under ſtrict Diſcipline, and receiving early impreſſions, of fears and hopes, of great priviledges and advantages in the mode of Worſhip, which their Parents and Teachers commend unto them, they are ſo rooted in a good Opinion of their own, and ſo prejudiced againſt all others, that little leſs than a Miracle can remove them. We have an inſtance in St. *Paul*, bred up at *the Feet of Gamaliel*, and *according to the ſtricteſt Sect of the Phariſees*; his natural temper inclined him to a fervency and diligence in what he did, and accordingly *he breathed out threatnings and ſlaughter againſt the Diſciples of the Lord*: He begged the employment, and *haled Men and Women to Priſon*; And in all this, he acted *according to a good Conſcience*, as he thought, until in a miraculous manner, it pleaſed God to ſhew him the error of his ways. Thus in the Papacy, where the People from their infancy, are perſwaded of the great Holineſs, Infallibility, and Power of the Pope, and are awed with the ſtory of Purgatory, and relieved again by cheap Pardons and Indulgences, and are alſo kept from the uſe of ſuch means, as might better inform them, they are not only ignorant of their own, but alſo ſo prejudiced againſt another Religion, never inquiring into the grounds of either, that it muſt be an act of more than ordinary grace, to convert ſuch Perſons. It is even ſo among us, where

Acts 9. 1.

Acts 26. 9.

there

there are ſeveral Modes of Worſhip, or perhaps only prejudices in our Parents, or Teachers, againſt the publick Worſhip profeſſed among us, and ſuch Parents inform their Children, of Profaneneſs in the generality of the People, of Superſtition in the adminiſtration of holy things, of Antichriſtianiſme in the Government, what good Men they are, that cannot in point of Conſcience conform to them, but chooſe rather to loſe all they have, how Devout they are in their Prayers, Powerful in their Preaching, Holy in their Lives; How hard a task is it to Undeceive ſuch People, who are verily perſwaded, that all that hath been told them is true, and having never doubted, and inquired into the truth of them, have continued in their prejudices againſt the one, and in Communion with the other, and (as they believe) are greatly edified in knowledge and grace, and as St. *Paul*, acting zealouſly according to his knowledge and Conſcience, before his Converſion, thought verily, that *he ought to do all thoſe things againſt the Name of Jeſus of Nazareth*; and that he did God good ſervice in it. Now, what is the moſt probable means to convert ſuch a one? Should any of the Apoſtles have gone to *Saul*, and upbraided him with hypocriſie, and diſſimulation, *Saul* was guilty of no ſuch thing: he acted according to his knowledge and Conſcience, and ſuch a Method would have confirmed him

Acts 26. 9.

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in his preſent perſwaſion, that he acted for, and they againſt the truth. The ſame Method therefore, that our Saviour uſed in *Saul's* converſion, is the moſt probable for the undeceiving of ſuch prejudiced Perſons, To convince them, *It is Jeſus whom they perſecute*, that the Phariſees, under whom they were educated, made Religion only a Cloak to hide their groſs impieties, that their preciſeneſs about Ceremonies, and *tithing Mint, Anniſe, and Cummin*, was but a pretence to blind Men from charging them with the neglect of the *weightier matters of the Law*, and there needs no other help to diſcover falſe Teachers, than that of our Saviour; *by their fruits ye ſhall know them*: for as when we ſee a Wolf, though in Sheeps clothing, begin to ſcatter and worrey the Flock, we may conclude him to be a Wolf; ſo when we ſee Men live in Envy and Malice, and to be the Authors of Confuſion, and every Evil thing, we may conclude they have not the Spirit which they pretend to. And as for the Multitude, *Chriſt* inſtructs them in plain and eaſie Precepts of Repentance, faith, and new obedience, and vindicates the Law of God, from the groſs and falſe interpretations of the Phariſees, who, notwithſtanding the good Opinion that the People had of them, were indeed grand Hypocrites, proud, cenſorious, malicious: And therefore they ought to ſhake off that heavy Yoke, that was impo-

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ſed upon their Conſciences, and to be of a meek and teachable Spirit, to *ſearch the Scriptures*, and conſider what was written in the Law and the Prophets, of *doing juſtly, loving mercy, and walking humbly with God.* To theſe our Saviour recalls the deceived People, in that moſt Heavenly Sermon on the Mount, and that great Commandment, of *loving the Lord our God with all our Heart, and with all our Soul, and with all our Mind*; and in the other, *which is like unto it, to love our Neighbours as our ſelves*, and *doing to all Men, as we would, they ſhould do unto us*: on which Golden Rule, *hang all the Law, and the Prophets.* I doubt not, but as among the Phariſees of old, ſo among the Papiſts, and other Sectaries now, there are many chief Leaders, that know themſelves to be in Error, and that, if they ſhould acquaint the People with their own convictions, they ſhould retain very few Proſelytes; and therefore it was, and is their conſtant care, to keep the People under ignorance and prejudice ſtill, either wholly to deny the uſe of the Scriptures, and other good works, or ſo to wreſt the one, and defame the other, that it is almoſt the ſame thing, as if they were wholly denyed to them. We read in the 2d. of *Sam.* 15. how *Abſalom* under pretence of a Vow, and with fair ſpeeches, ſtole the hearts of the People, and led them into Rebellion a-

Micah 6.8.

Matth. 5.

Matth. 22. 37.

gainſt

gainſt his own Father, he carries out at once, Two Hundred Men from *Jeruſalem*, who as the Text ſays, *went in the ſimplicity of their hearts, not knowing any thing*. *Cameron* doth excuſe ſuch Perſons, as are unawares ſeduced, by the inſtance of one, that unwittingly marries his own Siſter: which though it be really Inceſt, yet *relate*, in reſpect that he did it ignorantly, it is not ſo to him, unleſs he continues in it after full information. How far they were excuſable from Rebellion and Separation, that ingaged in the firſt unhappy Wars, is by this time known to moſt of them. But as they were rank Rebels that continued with *Abſalom*, when they ſaw him to be guided by the Counſel of *Achitophel*, to form Armies, and fight pitcht Battails, againſt his Father *David*, whom he ſo purſued, that (*v.* 30.) you find *David*, and the Men that were with him, going up to the Mount *Olivet*, *bare-footed, and weeping*; in which diſtreſs *Shimei* perpetually *curſeth him*, (v. 7.) *Come out thou bloody Man, and thou Man of Belial*, Ch. 16. 7. and v. 13. *caſt duſt and ſtones at him*: So they, that having been Spectators, and for the moſt part Agents, or Patients, in the horrid effects of our late moſt unhappy Diviſions, which were begun on pretence of reforming Church-affairs, and introducing a better Diſcipline, ſhall again ingage in the like Diviſions, and foment

foment Discord and Separation, which (St. *James* tells us, as well as our own experience) will bring in *confusion, and every evil thing*, are Separatists in the highest degree. Besides, the generality of the People, who are now separated, were reconciled to the Communion of our Church, which was done, either upon good information and sound knowledge of the lawfulness of holding Communion with us, or in a way of dissimulation and hypocrisie: If upon the account of a right information, then they sin in the Separation, that is now made; If upon the consideration of other vile ends, and secular motives, they were hypocrites in so doing, and such in all probability they continue still. It was undoubtedly their duty before they departed, to have consulted with those spiritual Guides, under whose Ministry they were, for the resolution of their doubts, and trial of the Grounds of their intended Separation, which being wholly neglected, it argues, at least, great rashness, and supine negligence, and consequently that Sensuality, and not Piety, was the ground of their Separation.

And as the Religion of some Men, is framed according to their Natural constitutions and continual education; so bodily Distempers, and accidental infirmities and afflictions, have a great influence to the perswasions of others. Thus a discontented

spirit,

ſpirit, diſappointment of hopes, decay of Trade, a Sedentary calling, and labouring in the Fire, may raiſe ſuch melancholy fancies, and ſo ſtrongly imprint them on the Spirits of Men, as to make them really believe abſurd and impoſſible things, as if they were real truths: for *Melancholy* is of the nature of Wine; it ſends up hot and flatulent Vapours into the Brain, and there creates ſtrange Imaginations, and inableth Men with confident and eloquent Language, to expreſs their fancies; and this temper, as it diſpoſeth Men moſtly to tamper with matters of Religion, ſo the vehemence wherewith they are acted, makes them believe themſelves (as hath been commonly ſuppoſed of eminent Poets and Orators, and as the *Turks* at this day do think of diſtracted Men) to be *inſpired*. Some Perſons, overcome with the paſſion of *jealouſie*, do believe and act, as if all their imaginations and ſuſpicions were true, and will not be convinced by the moſt demonſtrative Arguments to the contrary. So in Melancholy Diſtempers, as many have thought themſelves Kings and Emperors, ſo others have fancied themſelves great Prophets, ſent from God to reform the World, and they declaim againſt the Corruptions of the Churches, and contrive new Models for rectifying of all that they fancy amiſs: For, though *Mahomet*, and ſome other Politicians,

cians, were meer Impostors, and pretended to inspirations meerly upon design; yet doubtless others, who have imagined very strange things (as that they were the *Messias* sent from God, that they were the very Spirit of God, or at least had that Spirit dwelling personally in them) have been fully perswaded that these apprehensions were true; and have both acted and suffered, lived and dyed in the attestation of them. As that Learned Doctor of Divinity, of whom *Acosta* gives us this memorable History. That by familiarity with a mean Woman, who pretended to Trances and Visions, he was so seduced, as to refer the most weighty Points of Divinity to her determination, and to receive all her Answers as Oracles; though she a simple Woman, and he a Learned and religious Man: at last, this Man would take upon him to do Miracles, and vented strange Opinions, and Prophecies, pretending, not only that he had an Angel, but GOD himself familiar with him; he affirmed that he should be a King, and a *Pope* too, that the Apostolick See should be translated to *Peru*, where he lived, that Holiness was granted to him above all the Apostles, and Angels, that as Christ was the Redeemer of the World, as to sufficiency, so he must redeem it as to

Francis. de la Cruz. Acosta de Novisf. Temporibus l. 2. c. 11.

So *Commenius* was deceived by *Daubritius*: See *Baxter's* Cure. p. 164.

to efficacy. That GOD had offered him Hypoſtatical Union; and an Hundred ſuch Vagaries, he firmly held; and yet this Man (our Author ſays) was as perfect in his Senſes, as to ſoundneſs of Brain, as he himſelf, when he wrote of him; wherefore the Biſhop of *Quinto*, with *Acoſta*, and other Divines, were appointed to diſpute with him, concerning his Opinions. Who began to alledge, that his Doctrine being above Humane Reaſon, could not be proved, but by Scripture, and Miracles. As for Scripture, I have proved it (ſaith he) by more clear and pregnant Teſtimonies, than thoſe, by which ever *Paul* did prove Jeſus the true Meſſias. As for *Miracles*, he had done ſome ſo great, (as he pretended) that the Reſurrection of Chriſt was not greater, in as much as he had been verily, and truly dead, and was raiſed again. And in the Conference for two days time, though he had not had any Book in the Priſon, where he was five Years, his very Breviary being taken from him, yet did he quote places of Scripture out of the Prophets, the Pſalms, Apocalypſe, and other Books, ſo many, and ſo long, that his very Memory cauſed Admiration: As for Miracles, he told them (as by *Prophecie*) that *John* of *Auſtria* was vanquiſhed by the *Turks*: That *Philip* King of *Spain* had loſt moſt part of his Kingdome: That pope

Gregory was depoſed by a Council, and another to be choſen at *Rome*; all which he affirmed, not onely to be true, but to be known to them to be ſo, though indeed they knew them all to be falſe. And when for theſe things, he was condemned to be burned, and led out as a publick Spectacle, he ceaſed not to look up to Heaven, expecting (as it ſeems the Devil had promiſed him) that *fire would come from thence* to conſume his Adverſaries.

From this Hiſtory we may argue, concerning imaginations and perſwaſions leſs wild and ſtrange, and yet ſuch as we know to be truly and really believed by them upon whom they are wrought; and I need not inſtance in the Paroxyſmes and perſwaſions of Enthuſiaſts, and *Quakers*, whether proceeding from Melancholy Diſtempers, (which may go very far) or from Diabolical ſuggeſtions, who are yet ſo confident of the truth and Divinity of them, as that many of them would dye for that belief, but in the confidence of other more ſober perſons, who believe themſelves the Elect People of God, and to be as well aſſured of their Salvation, as if they had read their Names written in the Book of Life, who yet live in ſuch manifeſt contradiction to the Doctrine of Jeſus Chriſt, in Envy, Hatred, Malice, Diſobedience, Lying, Slandering, and are Implacable, Unnatural, Unholy, that

that if the Scriptures be true, their preſumptions muſt needs be falſe.

The miſcarriages of ſuch as have pretended to extraordinary impulſes of the Spirit, have been ſo notoriouſly impious, that it is eaſie to fill a Volume with ſuch Relations; I ſhall only give an inſtance or two, in our own Countrey. And whereas it hath been pleaded to the prejudice of the Magiſtrates, who have exemplarily puniſhed ſuch Enthuſiaſts, that they were diſtracted Perſons, and therefore deſerved pity, rather than ſuch ſevere Penalties; I do confeſs, that in ſome of them, as it is ſaid of *Swinckfield*, there wanted *Caput regulatum*, a ſtaid Head, but in the moſt there was wanting *Cor bonum*, a good Heart, and a humble Spirit: As in *Coppinger*, and *Arthington*, who came into *Cheap-ſide*, and getting up into a Cart, proclaimed, that they had News from Heaven, which was, That *Hacket* their Prophet did repreſent *Chriſt*, and was partaker of his glorious Body, in his principal Spirit; and that *they two* were his *Prophets*, the one of *Mercy*, the other of *Judgment*, being call'd and ſent of God, to aſſiſt him in his great work; when they were apprehended, and examined by perſons of Honor, and of great Learning, they gave ready and pertinent anſwers to every queſtion, upon which they were examined; by which it appear'd, they were under no other diſtraction, than what

a violent Proſecution of the Diſcipline, which they contended for, had betrayed them into. About the ſame time, one *Peter Bourchet* was poſſeſt with an Opinion, that it was lawful to ſlay any, that did oppoſe the Evangelical truth, (as he called his own fancy) and becauſe Sir *Chriſtopher Hatton*, one of the Privy Council, was adjudged an Adverſary thereunto, he reſolved to murther him, but by a miſtake, meeting with the famous Sir *John Hawkins*, he ſtruck at him, for which he was committed to the Tower, and being there, finds an opportunity, with a Fire-brand taken from the Hearth, to knock out the Brains of one of his Keepers, for which being condemned of Murther, he had his right Hand cut off, and dyed on the Gallows, in a ſullen and ſilent humor. See *Cambden's Annals*, p. 242.

You ſee then, that there were juſt and neceſſary cauſes, of making ſevere Laws againſt ſuch practices, and by an Act of *Parliament*, for reſtraining the Queen's Majeſties Subjects in obedience, it was forbidden, under the Penalty of Baniſhment, that any Perſon ſhould be preſent at, or perſwade others to thoſe unlawful Meetings or Conventicles. The Primitive Church did the like, as in the *Canons of the Apoſtles* it was ordained: *Can.* 30. 'That if any Presbyter 'contemning his own Biſhop, ſhall make a 'ſeparate Congregation, and erect another 'Altar,

'Altar, his own Biſhop not being condem-
'ned of any irreligion, or injuſtice, let him
'be depoſed, as one that is an ambitious,
'and a tyrannical Perſon, and in like man-
'ner, all that adhere to him; and let the
'lay People be excommunicated after the
'Biſhop's third Admonition.

When *Euſebius* Biſhop of *Sebaſtia*, caſt off the Diſcipline of the Church, and contemned the Presbyters, becauſe they were married, and under pretence of greater ſtrictneſs of life, faſted on the Lord's days, and kept private Meetings, drawing away Women from their Husbands, and both Men and Women to greater impurities, the Biſhops met in the Council of *Gangra*, *Anno* 325. and there agreed, 'That if any
'one ſhould teach, that the Houſe of God
'is to be deſpiſed, and the Aſſemblies that
'are held in it, Let him be accurſed; If
'any ſhall take upon him, to teach private-
'ly at home, and making light of the
'Church, ſhall do thoſe things, which be-
'long only to the Church, without the pre-
'ſence of the Prieſt, and approbation of the
'Biſhop, let him be accurſed. And as all good Men cannot but bewail thoſe great miſchiefs and deſolations, which by the practices of ſuch outragious and diſorderly Perſons, have in all Ages invaded the Church of God; ſo they ought highly to commend, and ſubmit unto ſuch wholeſome Laws, as

have been made by their pious and prudent Governors, to ſtop the beginnings of ſuch evils; ſeeing as the Scripture, and experience do teach us, *Wicked Men and Seducers do wax worſe and worſe.* And thus I have in ſome meaſure proved my Poſition. *That Senſuality is the Ground of Separation.* And now that you know the *Men and their communication*; I ſhall apply all in the words of St. *Peter: Ye therefore beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*: In which words you have firſt a *Caution*, then a *Direction*.

2 Pet. 3. 17.

The *Caution*, to beware of being ſeduced by the Errors of wicked Men. And your knowledge of the ſin, and danger of ſuch Errors, will certainly be a preſervative againſt them; for as *Solomon* ſays, *in vain is a ſnare laid in the ſight of any Bird*, and you will eaſily baffle all the arguments and expectations of ſuch Sophiſters, if you conſider what concluſions muſt neceſſarily follow upon their premiſes: They tempt you to Diviſion and Separation, (that is) without any juſt or warrantable cauſe to leave a Church of Chriſt, rightly eſtabliſhed in all Points of Faith and a Holy Life, wherein you have all, and only that allowed for Doctrine,

Doctrine, which the Scripture approveth, and for Government and Worſhip, nothing but what in the judgment, and by the practice of the Church of God in all Ages, hath been determined to be agreeable to the Scripture. I demand therefore, *Firſt*, What real *evil* ſhall you *avoid* by leaving the Church, and adhering to Conventicles? Is there leſs pride and contention, leſs hypocriſie and diſſimulation, leſs cenſuring and ſlandering, leſs lying and defrauding amongſt them, than amongſt us? Or *(Secondly)* What real *grace* or vertue is practiſed by them more, than by the Conformiſts, if at leaſt they conform in heart and life, as well as in profeſſion, to the Doctrine and Diſcipline of the Church, under which we may be as piouſly devout towards God, as juſt and righteous to Men, as ſober and temperate in reſpect of our ſelves, as liberal in works of Charity, as our Humane infirmities will permit; and in a word, *Whatſoever things are true, honeſt, juſt, pure, lovely, and of good report, whatever is vertuous and praiſe worthy, theſe things you may both learn*, and receive, and hear, and ſee in all the Doctrines, Conſtitutions and Offices of the Church. If you reſpect the means of ſaving knowledge, where are the Scriptures more frequently read? more plainly and ſolidly expounded? more rationally and affectionately applyed, Phil. 4. 8.

than by the Miniſters of the Church, *whoſe works praiſe them in all the Churches of God?*

Now as there is no real good to be obtained, or evil to be avoided by deſerting the Church: So in the next place, conſider the many real *evils* that will neceſſarily *follow* upon Separation. *Firſt*, The great *ſcandal* we bring upon our Religion. 2*ly*, The great *advantages* we give to the *enemies* of it. 3*ly*, The hard *cenſures* and evil thoughts of the whole Church which we deſert. 4*ly*, Our own great ſin: for in the words of *Irenæus*, It is to rent and wound the Great and Glorious Body of *Chriſt*, and as much as in us lyeth, to deſtroy it; and while we pretend Peace, to maintain War; to ſtrain at a Gnat, and ſwallow Camels. Nor can any Reformation that may be hoped for, expiate the ſin, or out-weigh the miſchief of Schiſm. The experience which the *Aſſembly* noted on *Philippians* 1. 1. in the Preface to their Annotations, 1645. ſhould perſwade us; for when Religion is by choice or force propagated in corners, (then ſay they) Many Heretical Doctrines are hatched and preached, and printed too, which had not been conceived or publiſhed, if the Authors had continued

l. 4. c. 62.

Mr. *Edwards* reckoneth 180. Errors.

And Mr. *Caſe* tells the *Parliament*, That the Errors in the Biſhops Days were but trifles, but now the Nation is filled with the Doctrine of Devils.

ed in the Publick Aſſemblies: And every one knows it to be a truth, which Maſter *Cawdrey* obſerves, that *Toleration had done more hurt in Seven Years, than was done under Conformity in Seventy Years before.* The Rule which the Spirit of God gives us for finding out a falſe Prophet, will be of very good uſe to diſcover a Separatiſt: *If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a ſign, or a wonder: and the ſign or the wonder come to paſs, whereof he ſpake unto thee, ſaying, let us go after other Gods, which thou haſt not known, and let us ſerve them: Thou ſhalt not hearken to the words of that Prophet, or that Dreamer of Dreams, for the Lord your God proveth you to know whether you love the Lord your God, with all your Heart, and with all your Soul.* If the end be Idolatry, or any certain impiety, to which falſe Prophets do intice you, although they appear as Angels of Light, Men of wonderful knowledge and holineſs, yet are they but Meſſengers of Satan, by whom God doth prove you, whether you are well rooted and grounded in the true faith and love of God and his Commandments, and are not with every blaſt of wind to be turned *out of the way which the Lord thy God commanded thee to walk in,* v. 5. The ways of God are ways of Peace and Holineſs, but to deſpiſe the Churches of God,

Cawdrey contra Owen, p. 14.

Deutr. 13. 1, 2, 3.

God, to disobey our Governors, the Bishops and Pastors of the Church, to hate and slander our Brethren, to slight the Discipline, and neglect the Prayers of the Church, and our Lord's Prayer too, hath been ever in the Church of God accounted Schisme, and that Schisme Damnable.

And because it is a Rule among the Ancients, that *to reduce Schismes and Heresies to their beginning is a means to refute them*; I entreat you but to look so far back, as the Year 1640. before which time our Union at home made us a terror to our Enemies, and the glory of the Protestant Churches abroad; and to give me your impartial Opinion of those Men, who under pretence of reforming us in Doctrine and Worship, and taking off evil Councellors from the King, (than whom, if any Christian Prince had fewer, yet none was less influenced by them, to the prejudice either of the Church or State) did involve us under such a Deluge of Confusion and Bloodshed, Rebellion and Irreligion, for Twenty Years together. I grant that many of them might be Men of good affections, that never thought of the events that would follow, but then they should have thought of those Duties that were incumbent on them; *To fear God and the King, and not to meddle with them that were given to change*: especially when they saw they were actually engaged

engaged in a moſt Unnatural War. Let the Hiſtories of *Presbytery* and *Independency* be read over, and then tell me, if the ſame things were to be acted over again, Could you with a good Conſcience be Actors in ſuch a Tragedy? Let me tell you then, that it is your duty to beware of ſuch Agents and Counſels, as do tend to the like Diſorders and Confuſions, leſt notwithſtanding the fair pretences of Men of the ſame ſpirit, (and it may be of ſome of the ſame Men) notwithſtanding the good intentions that you now profeſs, which may make you abhor ſuch practices, as much as *Hazael* did, (*Is thy Servant a Dog, that he ſhould do ſuch things?*) you be by degrees drawn to the like impieties. For Schiſme is a fruitful evil; it is always labouring in the birth of other miſchiefs: they that ſeparate, flye from the Church, as the *Parthians* from their Enemies, ſtill ſhooting back their Arrows, and maintaining War againſt them: but they fight againſt a Rock, under which they ſhall one day fall and periſh. The *Heathen* had this Notion of their *Jupiter*, *Quos perdere vult dementat prius.* Spiritual infatuation is the fore-runner of Deſtruction: *He that is perverſe in his way deſpiſeth the Lord*; for as much as he deſpiſeth that reproof and inſtruction, which God ſends him for his amendment: This is a Brand of the Sons of *Belial*,

2 Kings 8. 13.

Pro. 14. 2.

Belial, that are marked out for deſtruction,
1Sam. 2.25 as the Sons of *Eli*, *They hearkned not to the voice of their Father, becauſe the Lord would ſlay them.*

2ly, For Counſel and Direction, St. *Peter* exhorts us *to grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.* It is Senſuality that is the cauſe of Separation, (*viz.*) Pride and Ambition, Envy and Uncharitableneſs, ignorance and negligence to be well informed concerning our duties. Mortifie therefore theſe and all other fleſhly luſts: ſtudy Chriſt and him crucified,
Phil. 3. 9, 10. that you may, as St. *Paul* did, *know him and the power of his Reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death.* No ſuch charm againſt Separation as a true mortification of fleſhly luſts and deſires. Study therefore to exceed others in Humility and Charity, *in a meek and quiet ſpirit, which in the ſight of God, is of more eſteem*, than all thoſe furious Zealots, that *know not what ſpirit they are of.* And in the words of St. *Jude, build up your ſelves on your moſt holy faith*; the Doctrine of Chriſt dying for your ſins, and riſing for your Juſtification, and ſtill making Interceſſion for you: In his Name pray unto God, with ſuch fervour and hope, faith, humility, and perſeverance, that you may be kept in the love of GOD, and a comfortable expectation of the mercy of

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our Lord Jeſus Chriſt unto Eternal Life.

The wiſeſt and beſt of us are but Men, compaſſed about with many infirmities, what through ignorance and intereſt, paſſion and prejudice, in many things we offend all; and all the means and diligence we can uſe, without the ſpecial grace of God, will be too little to undeceive us, and ſet us in the right way, which grace he hath promiſed only to the humble and meek: *The meek he will guide in judgment, and the meek he will teach his way.* 'Tis the firſt Leſſon that Chriſt teacheth his Diſciples, and that by his Example, as well as Precept; *Learn of me, for I am meek and lowly; and ye ſhall find reſt unto your Souls.* I conclude with thoſe Pathetical perſwaſions of Saint *Paul*, which I beſeech God to imprint upon all our hearts: *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the ſame love, being of one accord, of one mind; Let nothing be done through ſtrife and vain glory, but in lowlineſs of mind, let each eſteem other better than themſelves.* And again, *Put on, as the Elect of God, holy and beloved bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another; if any man have a quarrel againſt any, even as Chriſt forgave you,*

Pſal. 25. 9.

Mat. 11. 29

Phil. 2. 3.

Col. 3. 12.

you, so also do ye; And, *above all things put on Charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.*

FINIS.

POST-SCRIPT.

SInce this *Treatiſe* of *Schiſm* was in the *Preſs*, I met with a Book of *Miſcellanies* under Mr. *Hales*'s Name, in which was a TRACT concerning *Schiſme*, much applauded by the *Separatiſts*, as if it had unanſwerably proved, both *Schiſme* and *Hereſie*, to be (as he calls them) but two *Theological Scarcrows*: but upon my firſt reading it, I apprehended it to be ſo far from being unanſwerable, that it did ſufficiently confute it ſelf, which I doubt not will appear to all judicious *Readers*, upon this *Analyſis* of the TRACT, which followeth. p. 191.

2. WHat is the benefit of Communion?

Anſw. Communion is the ſtrength and ground of all ſociety, Sacred and Civil: whoever therefore cauſeth a breach, if in civil occaſions, is guilty of Sedition, or Rebellion; if in Eccleſiaſtical differences, is guilty of Schiſm;

Schiſm; ſo that Schiſm is an Eccleſiaſtical Sedition, as Sedition is a Lay-ſchiſme, *p.* 193.

Q. What is the definition of Schiſme?

Anſw. Schiſme is an unneceſſary ſeparation
p. 195. of Chriſtians, from that part of the viſible Church of which they were once Members.

Q. When is Separation neceſſary?

Anſw. Separation is then neceſſary, when nothing will ſave us from the guilt of Conſcience, but open ſeparation, *p.* 195.

Q. When is Schiſme complete?

Anſw. Theſe two things make Schiſm complete. *Firſt*, The choice of a Biſhop in oppoſition to the former. *2ly*, The erecting a
p. 196. new Church and Oratory, for the dividing Party to meet in publickly. As in the late famous controverſie in *Holland*, *de Prædeſtinatione*, as long as the diſagreeing Parties went no further than diſputes, the Schiſme was unhatched; but as ſoon as one Party ſwept an old Cloyſter, and by a pretty Art ſuddenly made it a Church (by putting a new Pulpit in it) for the ſeparating Party to meet in, what before was a Controverſie became a formal Schiſme, *p.* 197.

Q. What is the danger of Schiſme?

Anſw. What the Ancients ſpake by way of cenſure of Schiſme in general, is moſt true,
p. 198. (and they ſpake moſt ſtrange things of it) for they ſaw, that unadviſedly, and upon fancy, to break the knot of union betwixt man and man (eſpecially among Chriſtians, upon whom the

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tye of love and communion doth especially rest) was a crime *hardly pardonable*, and that nothing absolves a Man from the guilt of it, but true and unpretended Conscience. And *p.* 192. Heresie and Schisme are things of great moment, the one offending against Truth, the other against Charity, and both are deadly.

Q. Was the Schisme of the *Donatists* any way excusable?

Answ. No, they were compleat Schismaticks, upon the grounds before mentioned, p. 196. nor was there any necessary cause for their Separation, for the occasion of the Schisme was an Opinion, that where good and bad were mixed, there could be no Church, by p. 205. reason of pollution evaporating (as it were) from sinners, which blasted the righteous, and made all unclean, whereas in his Congregations, he pretended that wicked persons found no shelter, *p.* 206.

Q. How was this Schisme of the *Donatists* refuted?

Answ. By this one maxime of St. *Augustine* (which was irrefragably asserted) *Unitatem Ecclesiæ per totum orbem dispersæ propter nonnullorum peccata non esse deserendam*, That the unity of the Catholick Church is not to be forsaken, for the sins of some that are within it, *p.* 206.

Q. Though in this Schisme the *Donatist* was the Schismatick, yet might not any one p. 208.

communicate with them, if occasion so required? if so be they did not flatter them in their Schisme; for why might it not be lawful to go to Church with the *Donatist*, if occasion so required since neither Nature, nor Religion suggest the contrary? why may I
p. 209. not be present at such publick Meetings as pretend Holiness, so there be nothing done but what true Devotion and Piety brook?
p. 215. Yea, why may I not go to an *Arian* Church, if occasion require, so there be no *Arianism* expressed in the Liturgy?

Answ. 1. You may not communicate with such, because of the danger of Schisme before mentioned. 2*ly*, Because it is not lawful, no not for prayer, hearing, conference, or any other religious office whatsoever, for People to Assemble, otherwise than by publick order is allowed; for, why should Men desire to do that suspiciously, in private, which may be performed warrantably in publick? *p.* 229, 230.

Q. But what if they to whose care the execution of the publick service is committed,
p. 209. do some things unseemly, suspicious, or unlawful? if their Garments be censured, as, or indeed be superstitious? what if the Gesture of Adoration be used at the Altar? what if the Homilist or Preacher deliver any Doctrine, of the truth of which we are not well perswaded?

Answ. Yet for all this, we may not sepa-

rate,

rate, except we be constrained to bear a part in them our selves: The Priests under *Eli* had so ill demeaned themselves about the daily Sacrifice, that they made it to stink, yet the People refused not to come to the Tabernacle, nor to bring their Sacrifices to the Priests; for in Schismes which concern fact, nothing can be a just cause of refusal of Communion, but only the requiring of the execution of some unlawful or suspected Act. p. 210.

Q. What may we do when some Persons in a Church teach erroneous Doctrines, suppose of *Arius* and *Nestorius*, concerning the Trinity, or the Person of our Saviour? p. 214.

Answ. What to do in this case is not a point of any great depth of understanding to discover, so be it distemper and partiality do not intervene. I do not see, that *Opinionum varietas & Opinantium unitas*, are Ἀσύστατα, or that Men of different Opinions in Christian Religion, may not hold communion (*in Sacris*) in the publick Worship: (This Argument holds, *à fortiori*, if I may keep communion with such as teach false Doctrines, much more with such as practise only suspected Ceremonies.) *p.* 226. p. 215.

Q. What is your Opinion of Conventicles?

Answ. It evidently appears that all Meetings upon unnecessary occasions of Separation, are to be so stiled; so that in this sense a Conventicle p. 227.

venticle is nothing else but a Congregation of Schismaticks.

Q. Is not this name sometime fixed upon good and honest Meetings? *p.* 227.

Answ. It is, and that perchance, not without good reason; For *first*, it hath been at all times confessed necessary, that God should have, not only inward and private devotion, when Men either in their Hearts, or Closets, or within their private Walls, pray, praise, confess, and acknowledge; but that all these things should be done in publick, by troops and shoals of Men, from whence proceeded publick Temples, Altars, forms of Service, appointed Times, and the like, which are required for open Assemblies. p. 227.

Q. What is the reason of the severe censures and Laws against private Meetings?

Answ. When it was espied that ill affected persons abused private Meetings, whether religious, or civil, to evil ends, religiousness to gross impiety (and the Meetings of Christians under *Pagan* Princes, when for fear they durst not come together in open view, were charged with foul imputations, as by the report of Christians themselves it plainly appears: as also civil Meetings under pretence of Friendship, and neighbourly visits, sheltered treasonable attempts against *Princes*, and Common-weals) Hence both Church and State joyned, and joyntly gave order for forms, times, places of publick Concourse, p. 228. p. 229.

whether

whether for civil or religious ends; and all other Meetings whatsoever besides those, of which both time and place were limited, they censured for routs, and riots, and unlawful Assemblies in the State, and in the Church, for Conventicles.

Q. Is it not lawful then, for Prayer, hearing, conference, and other religious Offices, for People to Assemble, otherwise than by publick Order is allowed? p. 229.

Answ. No; for why should Men desire to do that suspiciously in private, which warrantably may be performed in publick, *p.* 230.

Q. I pray you Sir, What general Rules are fit to be observed for the discovering and avoiding of Schisme.

Answ. Take heed of entertaining scruples of Conscience, about things of little moment, for when scruples of Conscience began to be made, or pretended, then Schismes began to break in, *p.* 217.

Q. What other Rule is necessary to be observed?

Answ. That you do not endeavour to advance one Bishop against another, (much more a Presbyter against the Bishop) which in St. *Cyprian*'s language, is *Erigere Altare contra Altare*, to set up Altar against Altar, to which he imputeth the Original of all Church disorders, and if you read him, you would think he thought no other Church-tumult to be a p. 222.

Schiſme, but this; For the general practice
p. 221. of the Church, was, never to admit more than one Biſhop at once in one See, but it fell out among the Ancients, ſometime by occaſion of difference in Opinion, ſometimes becauſe of difference among thoſe who were intereſſed in the choice of Biſhops, that two Biſhops, and ſometime more were ſet up, and all Parties ſtriving to maintain their own Biſhop, made themſelves ſeveral Congregations and Churches, each refuſing to participate with
p. 223. others. And ſeeing it is a thing very convenient for the Peace of the Church, to have but one Biſhop in a See, at once; Their puniſhment ſleeps not, who unneceſſarily or wantonly go about to infringe it.

FINIS.

MISERICORDIAM VOLO:

OR, THE

Phariſees 2. LESSON.

SHEWING

The *Impiety* and *Unreaſonableneſs* of contending for outward Formes and Ceremonies, to the Violation of Obedience, Charity, and the Publick Peace.

Haud dubitem affirmare eos qui falluntur & tamen fraternam communionem cum aliis retinere parati ſunt, eſſe coram Deo magis excuſatos, quàm qui veras opiniones in iis controverſiis tuentur, & mutuam communionem cum aliis Eccleſiis etiam deſiderantibus, aſpernantur. Davenant. *pro pace Eccleſiæ*, p. 24.

LONDON,
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MISERICORDIAM VOLO

OR THE

Pharisees LESSON

BEHAVING

The Impiety and Unreasonableness of contending for outward Formes and Ceremonies, to the Violation of Obedience, Charity, and the Publick Peace.

Haud dubitem assumere eos qui falluntur & tamen fraternam communionem cum aliis retinere parati sunt, esse coram Deo magis excusatos, quam qui veras opiniones in vis controversiis tuentur, & mutuam communionem cum aliis Ecclesiis etiam desiderantibus, aspernantur. Davenant. pro pace Ecclesiæ, p. 24.

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Printed for Walter Kettilby at the Bishop's Head in St. Paul's Church Yard, 1677.

THE PREFACE

Concerning the

Ceremonies of the *Church.*

IT is granted by all ſober Proteſtants, that the Church hath power of making Canons and Conſtitutions, for Decency and Order in the publick worſhip of God; and not only to preſcribe the neceſſary circumſtances of time and place; but alſo to continue and eſtabliſh thoſe ancient rites of the Chriſtian Church, which were practiſed in the primitive times, and are in themſelves of an indifferent nature; which authority of the Church was aſſerted in the *Auguſtan* confeſſion, and particularly by Mr. *Calvin*, and other worthy perſons in the Reformation. Which our Reformers alſo did aſſume to themſelves, as is declared in the 20th. Article; and hath been practiſed

Inſtit. l. 4. c. 10. S. 27. See T. C. l. 1. p. 17.

Acts 15. 28. 1 Corinth. 11. 16.

ctiſed and defended againſt all Diſſenters, as well by Scripture, as by Antiquity, and right reaſon: and therefore thoſe perſons that condemn the Ceremonies of the Church, which the Martyrs and Confeſſors of our Church, did eſtabliſh upon mature deliberation, do reflect too ſeverely upon thoſe Worthies, who with equal prudence and conſtancy, did commend them to us. And the *Royal Martyr* was ſo tender of their reputation, that in his anſwer to the *Parliaments Remonſtrance*, he promiſeth to reform the Ceremonies with theſe cautions. 1. That the Reformation were purſued with ſuch modeſty and ſubmiſſion, that the quiet of the Kingdom were not diſturbed: 2. Nor the decency and comelineſs of Gods ſervice diſcountenanced: 3. Nor the pious, ſober, and devout actions of thoſe reverend perſons, who were the firſt labourers in the bleſſed Reformation, be ſcandalized and defamed. And ſome that are not friends to Ceremonies, have vindicated thoſe perſons in this reſpect. 'What ſhall we ſay of reverend *Ridley*, (ſaith Maſter *Grafton*) 'hearty *Hooper*, ſincere *Sanders*, truſty *Tayler*,

Exact collect. p. 26.

Saints care for Church Communion. P. 334.

Tayler, and most brave *Bradford*, with the cloud of Witnesses that served God by the Liturgy to their last breath, even in their most personal and dying devotions, and suffered also for so doing, having the same objected against them by their Persecutors, and also presled the people, and their choicest friends, to adhere to it, and serve God by it. And however some succeeding Christians have desired some reformation of the Liturgy, they have constantly, and with due devotion served God in the use thereof, and defended the same against the *censorious Brownists*, and rigid *Separatists*. And the first reformation had the perfection of substance, though not of degrees, Gods true worship was restored to a right order of ministration, the Ordinances of God did then truly exist, as to their substance, and salvably as to their Ministerial mode towards the people; otherwise those holy Men had not wherein to rejoyce before God and the World. And certainly they did not entayl a Popish, Superstitious, or Idolatrous Yoke (as some call the Ceremonies) on the

Church

Church of God. Mr. *Cartwright* was one of the first Opposers of the Ceremonies, and instead of acquainting you with the Answers of Arch-Bishop *Whitgift*, and judicious *Hooker*, to his arguments, it will be sufficient to say, that Mr. *Cartwright* himself hath said enough to confute the dissenters of our times, for first he opposed them, only as inconvenient, not unlawful: and perswaded Ministers rather to wear the Garments than cease their Ministry, and in his *Evangelical Harmony*, on *Luke* 22. (*à* v. 14. *ad* 19.) he saith, that kneeling in the receiving of the Sacrament being incommodious in its own nature, and made more incommodious by *Popish* Superstition, is not so to be rejected, that for the sake thereof we should abstain from the Sacrament, because the thing is not in its own nature unlawful. — And what his judgment was in the case of Separation, appears in a Letter of his to Mr. *Harrison* lately published: And in another Letter to his Sister *Anne Stubs*, reproving her for stumbling at this stone, that because of some defects in a Church, instead of concluding that

2d. Reply. p. 262.

p. 877. Edit. ult.

Church

Church to be imperfect, she concluded it to be no Church. The wise and holy Mr. *Hildersham*, *Bradshaw*, *Paget*, *Ball*, *Gifford*, and other learned Nonconformists of old did foresee and greatly fear this Spirit (saith Mr. *Baxter*.) But this Spirit being very troublesome and pragmatical, the most learned of the dissenters did alway endeavour to moderate it, as well by their quiet and peaceable practice, as by their learned and earnest arguments, and exhortations to unity in the publick Worship. And accordingly when King *James*, shortly after his entry into the Throne, had appointed the conference at *Hampton* Court, where Doctor *Raynolds*, Dr. *Chaderton*, Dr. *Spark*, and others were appointed to discourse the matters in controversie, with some *Episcopal Divines*: They were so far from affirming the ceremonies to be unlawful, that they would not have it known that any of that party were so weak, as to affirm it; and Dr. *Raynolds* was so far satisfied, that before his death he solemnly declared himself to be of the communion of the *Church* of *England*, and desired absolution according to the form

Cure of Divisions, p. 188.

form appointed in the Liturgy. About this time Bishop *Morton*, Doctor *Burges*, Mr. *Sprint*, and others did most rationally, and irrefragably assert the innocency of the Ceremonies, and the necessity of the Ministers conforming rather than to suffer deprivation, and of the peoples, rather than to be deprived of the Ordinances of Christ. I intend not a History of the transactions in this business, and therefore shall only give you a brief account of it, from the beginning of our unhappy troubles. The *Long Parliament* in their Petition, and *Remonstrance* joyned with it, *December* 15. 1642. inform us of some Malignant parties, whose proceedings evidently appeared to be, mainly, for the advantage and increase of Popery, and were composed, set up, and acted, by the subtle practice of the *Jesuits*, and other Engineers and Factors for *Rome*, who had so far prevailed, as to corrupt divers of the Bishops and others, in prime places of the Church, and *p.* 20. they intimate, that Idolatry, and Popish Ceremonies were introduced to the Church, by command of the Bishops; and the

Exact Collect.

people

people were not only debarred the Church, but expelled the Kingdom. And that those were counted fittest for Ecclesiastical preferment, and soonest attained it, who were most officious in promoting Superstition, most virulent in railing against Godliness and honesty. We desire (say they) to unburthen the Consciences of men, of needless and Superstitious Ceremonies, suppress Innovations, and take away the monuments of Idolatry. To this His Majesty of Blessed Memory answered thus. "The fears for Religion, may haply be, not only as it "may be innovated by the *Romish* "party, but as it is accompanied with "some Ceremonies, at which some "tender Consciences really are, or pre"tend to be scandalized. Concerning "Religion, as there may be any sus"picion of favour, or inclination to "the *Papists*, we are willing to de"clare to all the World, that as we "have been from our childhood "brought up in, and practised the Re"ligion now established, so it is well "known, we have (not contented "simply with the principles of our

"Educa-

" Education) given a good proportion
" of our time and pains, to the exa-
" mination of the grounds of this Re-
" ligion, as it is different from that of
" *Rome*, and are from our Soul ſo
" fully ſatisfied, and aſſured that it is
" the moſt pure, and agreeable to the
" Sacred Word of God, of any Reli-
" gion now practiſed in the Chriſtian
" world, that as we believe we can
" maintain the ſame by unanſwerable
" Reaſons, ſo we hope we ſhould readi-
" ly ſeal to it by the effuſion of our
" Bloud, if it pleaſed God to call us to
" that Sacrifice. And therefore no-
" thing can be ſo acceptable to us, as
" any propoſition which may contri-
" bute to the advancement of it here,
" or the propagation of it abroad, being
" the only means of drawing down the
" Bleſſings of God upon our ſelves and
" this Nation. And we have been ex-
" treamly unfortunate if this Profeſſion
" of ours be wanting to our people----
" For differences among our ſelves, for
" matters indifferent in their own na-
" ture, we ſhall, in tenderneſs to any
" number of our loving Subjects, very
" willingly comply with the advice of

" our

" our Parliament, that ſome Law may
" be made, for the exemption of ten-
" der Conſciences from puniſhment,
" or perſecution, for ſuch Ceremonies,
" and in ſuch caſes, which by the judg-
" ment of moſt men are held to be mat-
" ters indifferent, and of ſome to be
" abſolutely unlawful. (Provided *&c.*
" as before mentioned, under the three
" cautions.) To that clauſe which con-
" cerns corruptions (as you ſtile them)
" in *Religion*, in Church Government,
" and in Diſcipline, and the removing
" ſuch unneceſſary Ceremonies, as
" weak Conſciences might check at:
" That for any illegal Innovations
" which may have crept in, we ſhall
" willingly concur in the removal of
" them, but we are very ſorry to hear
" in ſuch general terms, corruption in
" *Religion* objected, ſince we are per-
" ſwaded in Conſcience, that no
" Church on Earth can be found, that
" profeſſeth the true *Religion* with
" more purity of Doctrine, than the
" Church of *England* doth, nor where
" the Government and Diſcipline are
" joyntly more beautified and free
" from Superſtition, than as they are

" here eſtabliſhed by Law, which by
" the Grace of God we will with con-
" ſtancy maintain, while we live, in
" their purity and glory, not only a-
" gainſt all invaſions of *Popery*, but alſo
" from the irreverence of thoſe Schiſma-
" ticks and Separatiſts, wherewith of
" late this Kingdom and City abound,
" to the great diſhonour and hazard of
" Church and State. Doubtleſs they had very much of the nature of the *Adder* in them, who inſtead of being charmed into a quiet and meek ſubmiſſion by theſe moſt pious, gracious, ſincere Reaſons and condeſcenſions, did precipitate themſelves, and the three Nations to thoſe horrible confuſions, which that Prophetick, as well as Royal Spirit foretold, for immediately after, the people of the Land being frighted by frequent remonſtrances of fears and jealouſies of Popery and Superſtition, run themſelves into certain ſnares as to their Eſtates, by the inſatiable oppreſſion of their new Maſters, and their Lives, by their want of Loyalty, and as to their Conſciences by illegal Oaths and Covenants, till the beauty of Religion was deſtroyed

for want of Order and Reverence, and the substance of it devoured by Sects and Heresies of all kinds. And this mostly for Reformation of Ceremonies, for the Doctrine needed it not. I do even tremble to relate in a corner, what a Preacher who was then of great repute, spake in the most eminent meeting of the Nation (the present Parliament, *Anno* 1656.) in these words. Worthy Patriots, you that are Rulers, in this present Parliament---Praised be God, who hath delivered us from Prelatical innovations, Altar-genu-flexions and cringings, with crossings, and all that Popish trash, and trumpery; and truly, I speak no more, than what I have often thought, and said---The removal of these intolerable burdens, countervails for the Bloud and Treasure shed and spent in these late distractions; nor did I as yet ever hear of any godly men, that desired (were it possible) to purchase their friends, or mony again, at so dear a rate, as the return of these, to have those Soul-burthening Antichristian yokes imposed upon us; if any such here be, I am sure, that desire is

no part of their godliness, and I professe my self one that, to be none of the number. Can any that bears the name of a Christian hear such things without horror, especially when he shall seriously consider what a deluge of bloud had overflown the land, The King being Murthered about Eight years before, and the Sword, and the Axe having glutted themselves with the Bloud of many Noble Heroes, and learned Clergy-men? And besides the many thousands that dyed for their Religion, and Loyalty, there were very many that perished also in Rebellion, against God and the King. He had little charity for his Brethren, that would not on such easie conditions, redeem them from the grave and hell; if we may argue from a Parable, *Dives* had more charity in that place of Torment, than was in this Preachers breast, and if this be a mark of godliness, *Satan* needs not to be transformed, to pass for an Angel of light, sure I am nothing can be more opposite to this Evangelical truth, which the Text that is before us commends, (*viz.*) of preferring mercy before Sacrifice. I commend

mend it therefore to your ſerious conſideration, whether thoſe perſons, who ſo pertinaciouſly inſiſt upon the aboliſhing of our Ceremonies, as to increaſe our diviſions, and engage us again in Bloud and confuſion, are not acted by a like Spirit of perverſeneſs, that delighting it ſelf to live in the fire of contention takes pleaſure in drawing others and tormenting them in the like flames.

At the happy return of our Dear Soveraign, who after the example of his Martyred Father, was careful to ſee the Church eſtabliſhed in its beauty, we found this evil Spirit ſo violently to oppoſe as if it had taken ſeven worſe than it ſelf, to ſecure the poſſeſſion which it had in the hearts of the people, being in danger of being caſt out: then was *Nehuſtan* ſent abroad to perſwade the people, that the *Liturgy, Ceremonies, and other things uſed in the Church of England, ought not to be impoſed, nor retained, but utterly extirpated, and laid aſide, and that every one in his place ought to do his part to the aboliſhing of it, and not ſit ſtill in the midſt of ſuch defilements and ſnares, but diſcover their hatred of them, decline*

their use, and endeavour the rooting of them out, and all upon this ground, that things which have been abused in false Worship must be laid aside. Then comes another *Boreas* from the *North* (whence most of our evils came) called a Dispute against the *English Popish Ceremonies*, which he explains to be, a contending for the purity of Christ, against the corruptions of Anti-christ, and this Spirit, as if he were indeed of the triumphant party, leads in chains no meaner persons, than *Hooker*, *Morton*, *Burges*, *Sprint*, *Paybody*, *Andrews*, *Saravia*, *Tilen*, *Spotswood*, *Lindsey*, *Forbes*, &c. who were all particularly confuted, and vanquished by him, as he boasted. But this pitiful man dealt very mercifully with them, for their chains were such as fell off of their own accord: and so do those viperous appellations which he endeavours to fix on the Church, and her practises, calling them Popish, Anti-christian, Idle and Idolized, for thus he bespeaks the Church of *Scotland*: Oh thou faireſt among Women, what hast thou to do with the inveagling appurtenances and habiliments

Gilespy.

Preface, p. 6.

of

of *Babylon* the whore *&c.* But his Arguments are as impotent as his Obloquy, the naming of which is confutation enough, at least, if the Reader will but turn his negatives into affirmatives, and his affirmatives into negatives, the weakness of the man, and his manner of arguing will be manifest to all.

As First, when he says we are not to account the Ceremonies matters of [small importance] contrary to the sense of ours, and all the Reformed Churches which account them things indifferent and not worth the contending for. Secondly, Let not (says he) the pretence of peace and unity cool your fervour, or make you spare to oppose your selves to those idle and Idolized Ceremonies] contrary to the Text, and to *Rom.* 14. 17. Thirdly, beware also you be not deceived with a pretence of the Churches consent, and of Uniformity, as well with the ancient Church as with the now Reformed Churches in the forms and customs of both] as if the consent of the Ancient Church before Popery, and all the Reformed since, were one of the snares to be

avoided. Fourthly, moreover, because the foredeck and hindeck of all our opposites probations, do resolve and rest finally into the authority of a law—therefore we certiorate you with *Calvin*, that *si acquievistis imperio, pessimo laqueo vos induistis*] as if there were no difference between the establishing of iniquity by a Law (of which *Calvin* speaks) and the laws of our Superiors for—— decency and order. Fifthly, do not reckon it enough to bear within the inclosure of your secret thoughts, a certain dislike of the Ceremonies, and other abuses now set on foot; except by profession and action you evidence the same, and so shew your Faith by your fact: principally prayers and supplications are the weapons of our Spiritual warfare, but as they ought to be done, so the atchieving of other secundary means, ought not to be left undone. These are the chief of his arguments, which he sums up in the Epistle dedicated to all and every one in the Reformed Churches of *England*, *Scotland* and *Ireland*, and you may judge by these, of the validity of the whole Book which consists

Contrary to S. Paul, Ro. 14. 22

consists of 336. pages, wherein is nothing objected, or asserted, but what hath been abundantly confuted by cogent reasons and arguments. After this *Scottish* Pipe march many *English* Reformado's headed by Dr. *Owen*, whose chief objection is, that the ceremonies are unwritten and unscriptural inventions of Men, and that *Christ*'s warrant and authority must be shewn, for what is imposed in the worship of God. The ridiculousness of this objection hath been clearly demonstrated by the Reverend Bishop *Sanderson*, and others. Then Mr. *Hickman* sends forth his Apology, and his *Banasus Papalans*, who inveighs against the ceremonies, especially for being significant, and instanceth in the sign of the Cross, which is made a sign of dedication to God, in Token that, *&c.* Whereas others of his party do oppose them, because they are not significative enough.

Evangelical love. p. 212.

To him succeeds the Author of the *Rehersal*, who says that the Conformists defining a Sacrament to be an outward and visible sign of an inward and spiritual grace (Omitting the chief part of the definition [*viz.* ordained

by

by *Christ* himself]) do make the ceremonies of a Sacramental nature. To these the learned *Ritchel* in his Tract *de Ceremoniis*, gives satisfactory answers to all unprejudiced Readers, and *Durel*, *Parker* *, and others have done no less. It will be but labour in vain, to repeat here all the solid replies to those empty objections. One such argument from Scripture, as our Saviour urgeth in the Text, against those that on pretence of contending for their own, against the established rites and customes of the Church, do violate the laws of Obedience, Love, and Peace, will silence them all, if they be not possest with a spirit of contradiction. For if we should suppose that the rites and ceremonies were as expresly set down in the Gospel to be used, or forborn in the publick worship of God, as the rites and circumstances concerning Sacrifices, were in the ceremonial law: yet as the Sacrifices themselves, much more the modes of preparing and offering them, might be used or omitted, for the performance of moral duties; so doubtless, if things of an external, ceremonial nature, had been com-

* Mr. *Calvin* & Mr. *Ainsworth* have done the same. 41. 61. p. 90, 454.

commanded, or forbidden in expreſs terms, they might yet be obſerved, or omitted, as the ſubſtantial ſervice of God, and obedience to his greater commands, for charity and peace might be beſt performed. But theſe things being not determined particularly by the Goſpel, but left under general rules, for decency and order, may doubtleſs be determined by a lawful authority, ſuch as that of our Church, under our Gracious Soveraign, is, and being ſo determined and impoſed, there is an advantage on the ſide of Authority, againſt a ſcrupulous conſcience, which ought to over-rule the practice of ſuch who are members of that Church. It remains only that I endeavour to remove an objection or two againſt what is here ſaid.

Object. 1. If the ceremonies be things of ſuch indifferency, Why do not they who are in authority, diſpenſe with the uſe of them, or totally lay them aſide for the ſake of peace and unity?

Anſw. 1. The Magiſtrate doth but his duty in providing for the ſolemnity of Divine worſhip, according to thoſe general rules for decency and order pre-

preſcribed by the Apoſtles. 2*ly*, What the Magiſtrate doth, is not only agreeable to his private diſcretion and conſcience, (for he practiſeth the ſame things that he preſcribes) but according to the deliberate determinations of the moſt wiſe and pious perſons of the Nation, in their ſolemn Aſſemblies, and doubtleſs (as St. *Ambroſe* wrote to St. *Auguſtine*) if they had known any thing better, they would have practiſed that. 3*ly*, It will very much impair the authority and reputation of Magiſtrates, ſo to comply with the importune clamours of ſcrupulous perſons, as to alter or abrogate their laws and conſtitutions, as oft as diſcontented or ſeduced perſons ſhall demand it. And though it be very uncertain that the craving party will be ſatisfied, when they are indulged in all that they deſire, yet it is certain that others will be incouraged to make new ſupplications, and ſo create perpetual diſturbances. And the gratifying of a few weaklings, or male-contents, may give juſt cauſe of offence, to a greater and better party, who are deſirous to worſhip God in the beauty of holineſs,

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and are really grieved at the irreverence and disorders which are, and have been too observable in the Meetings of dissenting parties. *4ly*, Hereby the Magistrate should tacitly confess himself guilty of all those accusations that have been charged upon him, and his predecessors, of imposing unlawful, superstitious and *Popish* ceremonies, and persecuting the godly and conscientious people, that could not conform to them. And *5ly*, It would greatly defame those worthy Martyrs, who not only thought fit to retain them, and gave cogent arguments for the lawful use of them, but sealed the established worship and discipline with their blood, not only in the *Marian* days, but under the late Usurpation also. *6ly*, It is an unreasonable thing, to demand that, which they themselves would deny, if they were in the Magistrates place; for let me ask them, whether they, being well perswaded of their discipline and order, (*viz.* that it is agreeable to the Word of God, to antiquity and reason) would comply with the desires of dissenting parties, to make such alterations, as should from

time

time to time be required by others, contrary to their own judgments and consciences? and to this we need no other answer, than the practice of the Objectors, when they were in Authority. And who can doubt, but that they, who being subjects, do assume to themselves a power of directing and prescribing to the Magistrate, if they were in the Magistrates place would take it very ill to be directed by their Subjects. *7th*, If the established ceremonies were removed, others of a like nature would succeed, as unscriptural, and symbolical as they, (such as sitting at the Sacrament, and lifting up the hands to Heaven,) it being impossible almost to perform divine service, with any decency, without such: and seeing that for many centuries of the Primitive Church, wherein other ceremonies have been complained of by Saint *Augustine*, and others; no man ever objected against the ceremonies which are used in our Church, and which were by those famous Reformers and Martyrs retained in our Liturgy, it is no argument of a meek or quiet spirit, to make objections, and cause divisions

upon

upon pretence of Superstition in the Liturgy and ceremonies, and to expect that the Church to salve their reputation should betray her own, and by abrogating her sanctions, give the world more reason than yet hath been given, to believe, that the Church of *England*, even from the first Reformation, hath been in a dangerous error, and the Factions that opposed her, have had truth and justice on their side.

In the second Objection, Papists and Sectaries joyntly say, That other dissenters may as well justifie their separation from us, on pretence of the Ceremonies retained by our Church, as we can justifie our separation from the Church of *Rome* by reason of the Ceremonies injoyned by her. To which I shall not need to make any other answer, than a short appeal to the Consciences of all unprejudiced persons, Whether the Church of *England*, requiring the use of three Ceremonies declared by her self to be indifferent, and acknowledged by her enemies not to be unlawful, can be thought by any sober person to give as great, and just a cause of Separation from her, as all

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that load of Superstition in the Church of *Rome*, of which St. *Augustine* complained in his days, that the *Jewish* yoke was less heavy. To require Prayers in an unknown Tongue, and to Saints and Angels is doubtless more offensive, than to use a solemn plain form of words, taken either from the Scripture, or the ancient Liturgies of the Church. What is the Surplice, Cross in Baptism, and kneeling at the Sacrament for devotion, if compared to their Adoration of the transubstantiated Host, worshipping of Images, invocation of Saints, their doctrines of the Popes Supremacy, and Infallibility, of Purgatory and Indulgences, besides the innumerable ceremonies daily practised by them? And as the Sectaries will not condemn the Church of *England*, for receding from these extreams, so neither can the *Romanists* blame her for want of moderation, in retaining both purity of Doctrine, and decency of Worship, and abhorring those other extreams of Sacriledge and profanation of holy things, of Rebellion and Bloud-shed, though under pretence of Religion, where-

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with both they and the *Sectaries* have defiled themſelves. It was the pious care of the Pilots of our Church, to conduct their *Succeſſors* (between the two rocks of *Superſtition* and Idolatry on one hand, and irreverence and irreligion on the other) in the ſame courſe in which (I hope we all believe) they themſelves went to Heaven. And the Governors of the Church have ever ſince taken caution of all its Miniſters, not to depart from the ſame, either in their publick miniſtrations or doctrines, ſo that the people need not doubt of their ſecurity in ſuch good old ways, wherein, as the ancient *Martyrs* did, they may even in the midſt of outward troubles, find peace in their *Souls*. But as for thoſe that give themſelves up to the guidance of Unſtable men, (who have degenerated not only from the moderation, and charity of the ancient Nonconformiſts, but even from their own principles, and neither are what they lately were, nor have given their followers any ſecurity, that they will continue to be what now they are) They muſt needs be like children, toſſed to and

by *Christ* himself]) do make the ceremonies of a Sacramental nature. To these the learned *Ritchel* in his Tract *de Ceremoniis*, gives satisfactory answers to all unprejudiced Readers, and *Durel*, *Parker* *, and others have done no less. It will be but labour in vain, to repeat here all the solid replies to those empty objections. One such argument from Scripture, as our Saviour urgeth in the Text, against those that on pretence of contending for their own, against the established rites and customs of the Church, do violate the laws of Obedience, Love, and Peace, will silence them all, if they be not possest with a spirit of contradiction. For if we should suppose that the rites and ceremonies were as expressly set down in the Gospel to be used, or forborn in the publick worship of God, as the rites and circumstances concerning Sacrifices, were in the ceremonial law: yet as the Sacrifices themselves, much more the modes of preparing and offering them, might be used or omitted, for the performance of moral duties; so doubtless, if things of an external, ceremonial nature, had been

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fro with every wind of Doctrine, by the ſlight of men, and cunning craftineſs, whereby they lye in wait to deceive. There are perhaps ſome weak perſons among us, whoſe Conſciences are really offended at the uſe of our Ceremonies, theſe we ought to regard ſo far, that if it were in our power, we ſhould rather omit the uſe of the Ceremonies, than give them offence. But as we are forbid to give any offence to private perſons, ſo much more to the Church of God, by our diſobedience. And whereas thoſe that have real ſcruples of Conſcience will be diligent to enquire, and ready to receive ſatisfaction, from their more learned Brethren, it cannot be preſumed that there are many ſuch among us, who have the arguments and examples of the firſt Reformers and *Martyrs*, the ſence and Harmony of the Reformed Churches abroad, the deliberate conſtitutions of the Church and State at home, to inſtruct them in the neceſſity of Obedience in ſuch indifferent things; and if weak perſons will attend rather to the wicked ſuggeſtions of a few diſcontented and turbulent men,

1 *Cor.* 10. 32.

ment, *Qui obstruunt pectora hominum, ut ante nos odisse incipiant, quam nosse*, that so Lord it over the Consciences of weak persons, as to make them hate their Brethren, they know not for what; if they neglect to hear the Church, and despise instruction, and choose their own delusions, they are no longer weak Brethren, but resolved adversaries, and of such Christ says, *Matth.* 15. 14. *Let them alone, they be blind Leaders of the blind.* And that most dissenters among us are of this kind, may appear from that ready conformity, which they practised before the late Indulgence, and since that upon the test, which argues, their revolt to proceed from humor, or interest rather than from Conscience. And as Mr. *Calvin* says, If such weak persons never grow so strong as to digest inoffensive and slender food, it is certain they were never well nursed with Milk. I conclude therefore with *Peter Martyr*: We must not always yield to the weak in things indifferent, but so long only, until they have been well instructed, after which, if they are still scrupulous, their infirmity

See Calv. *Institut. l.* 3. *c.* 19. *s.* 11.

s. 13.

Loc. Com. 2. l. 4. *c.* 32.

deserves no farther respect, for then 'tis not *Scandalum pusillorum sed Pharisæorum.* And the Church hath a necessity of vindicating her liberty when by the unjust actions of false Apostles it is questioned and indangered in the Consciences of her weak Children.

Calv. *ubi supra* S. 12.

MISERI-

MISERICORDIAM VOLO:

OR, THE PHARISEES LESSON.

Matth. ix. 13.

But go ye, and learn what that meaneth, I will have Mercy, and not Sacrifice.

TO find the genuine ſenſe of theſe words, it will be convenient to conſult the Context, from *v.* 9. where our Saviour calls *Matthew*, a Publican of no ſmall reputation and wealth, to follow him who had not a houſe where to reſt his head. A ſtrange effect (by virtue of two words) wrought on

such a Subject; of which we are obliged to say something, *Ne arreptitiam & enthusiasticam conversionem expectemus*, (saith *Jansenius in Locum*) lest we also should expect (what too many pretend unto) an instantaneous and impulsive power to work irresistibly upon us for our Conversion. *Julian* and *Porphyry* do both object this very instance, to overthrow the credit of the Gospel, as if the whole History of it were fictitious and false, or at least to prove that they were no other than giddy and fanatick persons, that followed our Saviour: Of this S. *Hierome* takes notice, and answers thus, *Fulgor ipse & Majestas Divinitatis occulta, quæ etiam in humanâ facie relucebat, ex primo ad se videntes trahere poterat aspectu. Si enim in magnete, &c.* *In locum.*

But this reply is not thought sufficient by learned Men, to silence the objection, to which it is answered more satisfactorily, as followeth. That S. *Matthew* was brought up in the *Jewish* Religion, wherein that he was a good proficient, appears, as from many passages in that Gospel, so especially by the *Hebrew* Tongue, wherein he wrote it. In his time the coming of the *Messias* was generally expected by that Nation, and our Saviour having entred on his publick Office, proclaims himself to be that *Messias*, and proves it, not only by the Divine Doctrine which he taught, but by the Miracles wrought by him, such as no other Man did. One was newly effected on the Paralytick Man, *v.* 2*d.* whose bodily Dis-

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ease being cured by two words, *Arise*, and *walk*, was applyed by our Saviour to perswade the People, that he could as easily and graciously pardon their sins. Now St. *Matthew* living in *Capernaum* where this was done, could not be ignorant of the fact, nor can we probably suppose him negligent, to certifie himself of the real truth of that and other Miracles, which our Saviour wrought in *Capernaum*; and comparing the predictions of the Prophets, (with which he was well acquainted) with the several circumstances of the time and place, and the mighty deeds of the promised *Messias*, he was perswaded to believe him to be the *Christ*; of which (it is also probable that) our Saviour more fully convinced him by some particular arguments, besides the general Doctrine which he taught in that City, although only the close of that Discourse be recorded; so that he was not converted as St. *Paul* was, by a Miracle from Heaven, but by the ordinary rational method, by which it pleaseth God to draw other sinners to himself, *Opening their eyes, and turning them from darkness unto light, and from the power of Satan unto God.* It is no * wonder then, that Saint

Acts 26. 18

* Thus we find that *Xenophon* became the Disciple of *Socrates*; for meeting him in a narrow passage, *Xenophon* asked him this short question, Ποῖ πωλοῦνται τῶν ἀναγκαίων βρωτῶν; (i.) How the necessaries of life might be obtained? to which having answered satisfactorily, he demanded again, Ποῦ δὲ καλοὶ καὶ ἀγαθοὶ γίνονται ἄνθρωποι; (i.) Where Men might be made good and virtuous? *Socrates* answered, Ἴθι καὶ μάνθανε, (i.) Come and learn, whereupon *Xenophon* followed him, and became his Disciple. *Diog. Laertius in vitâ Xenophontis.*

Matthew follows such an effectual call, and without farther consultation with flesh and bloud, leaves all and follows his Saviour. We say not then that our Conversion is the work of an instant, nor that it comes with such observation, that we can ordinarily point at the time and place, and say, *Lo here*, or *loe there* it was; the work is done gradually, and not in a moment, rationally and not violently, in a soft calm voice, and not in a Whirlwind, that carries us irresistibly, and in a manner unaccountable, to an estate of grace. Whatever impulses some Men may have on their spirits, to believe themselves thus sanctified, they will find at last that God was not in that Wind, for although it be violent, it is not long, and though it might shake the heart, yet it doth not sweep it, it is a work of time and Christian circumspection, to *make our calling and election sure*. St. *Matthew* having found the *Messias*, and become his Disciple, partly in gratitude to his Saviour, and partly in charity to his neighbours, that they might partake of the same grace with himself, invites them to his House, where, as St. *Mark* says, Ch. 2. 15. *As Jesus sate at meat, many publicans and sinners sate also with Jesus, and his Disciples.* The *Pharisees* observing our Saviour too familiar (as they thought) with Publicans and sinners, insinuate this objection to his Disciples, *Why eateth your Master with Publicans and Sinners?* v. 11. To this our Saviour replyeth by a three-fold Argument; The first of

Reason,

Reason, in a proverbial speech, *The whole need not the Physician, but they that are sick*: The 2*d*. from Scripture, *I will have mercy, and not sacrifice*: The 3*d*. from the end of his coming, which was, *not to call the Righteous, but Sinners to repentance*. The Text is the second of these Arguments, and I cannot omit a short remark upon our Saviour's Preface; for, whereas he conversed in a familiar manner with the Publicans and Sinners, he turns off the Pharisees, who pretended to more knowledge and piety than others, with an imputation of Ignorance, and Uncharitableness, *facessite*, Get you home, and study your own duty to God, and your neighbours, and trouble not your selves or others about such niceties of the Law. Go learn what that meaneth, *&c.* By Mercy we are to understand, *Quicquid humanitatis fratri debemus*, all those offices of Humanity, or Christianity, which we owe to our selves or Brethren, whether in respect of their Souls, or Bodies, goods, or good names; and by Sacrifice (which being the chief part of God's publick Worship among the *Jews*, is put for the whole) *Totum externum cultum*, all the Pædagogy of the *Jewish* Discipline, of which only the Pharisees were zealous, to the neglect of the weightier matters of the Law, Judgment, Mercy, and Faith: And now I shall need onely to intreat you to read over the whole Verse in *Hosea* 6. 6. from whence the Text is taken, for a full exposition of it, where it is thus written, *I desired mercy, and not sacrifice,*

crifice, and the knowledge of God, more than burnt-offerings; the latter part whereof, being exegetical of the former gives us this ſenſe, *I deſired mercy, more than ſacrifice*, for the *Hebrews* wanting the termes of compariſon, do uſe the negative, לֹא and אַל or the preposition מִן which ſignifieth *præ*, as in *Proverbs* 8. 10. *I deſired inſtruction,* וְאַל־כֶּסֶף *and not ſilver; and knowledge* מֵחָרוּץ *rather than fine gold*: where the negative is not excluſive, but comparative, for when two things come into compariſon, it is uſual with the *Hebrews*, to deny of that which is leſs, and to affirm of that which is more excellent. And this may help us to underſtand many places of Scripture, which without this knowledge of the *Hebrew Idiom*, ſeem very difficult, as *Jeremy* 7. 22. *I ſpake not to your Fathers concerning burnt-offerings and ſacrifices, but this thing commanded I them*, ſaying, *Obey my voice, and I will be your God, and ye ſhall be my People*, which cannot be underſtood, as if God had not commanded them concerning Sacrifices, but that he did not require them chiefly, or principally; Obedience being the duty which was moſt aimed at: So in the New Teſtament, *John* 7. 16. *My Doctrine is not mine, but his that ſent me*: So St. *Paul* ſays, *Chriſt ſent me not to baptize, but to preach the Goſpel*; and *Rom.* 9. 16. *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy*; where our endeavours are not excluded, but the grace of God preferred. Sacrifice

1 Cor. 1. 17.

then,

thus, as if it imports the publick worship of God, is not excluded. God that made our Souls and Bodies, requires that we should glorifie him in our Souls and in our Bodies which are his, and that we may serve him acceptably, he requireth outward reverence, as well as inward fear; and therefore to forsake the assembling of our selves, or in our Assemblies not to use that solemn Unity and reverence which may manifest our awful apprehensions of that great Majesty, with whom we have to do, and which may add a beauty to holiness, is a gloss besides this Text, as if God had said, *Sacrificium nolo*, I care not whether ye worship me publickly or no, whether it be at *Jerusalem*, or on mount *Gerizim*, whether ye keep my Sabbaths, and reverence my Sanctuary, whether ye agree in those things which ye shall ask, or pray *pro* and *con*, or whether ye pray sitting or standing by your selves apart, as the *Pharisee* did, as if God were indeed the Author of confusion, and not of Peace and Order. 1 *Cor.* 6. 20. *Heb.* 12. 28.

Secondly, When God says *Misericordiam volo*, He doth not exclude Justice, for though his tender Mercy be over all his works, yet the Judge of all the earth will do right. Mercy and Judgment were the two great strings that sounded so harmoniously in *Davids* Harp, *Psal.* 101. 1. God requireth of us, first to do justice, and then to love mercy, *Micah* 6. 8. If private persons may defend their just rights, without violation of the rules of Charity, 1 *Cor.* 14. 33.

much

much more may such as are publick persons, who may not shew mercy, but with a *Salvo* to the publick peace and truth. By the Laws of God and man we are to give the precedence to acts of Justice, before the works of Mercy. He doth not hate his flesh, that suffers a gangreen'd member to be cut off, *I wish they* Gal 5. 12. *were even cut off that trouble you*, says the meekest Apostle. When particular offenders grow obstinate, and incorrigible, it is an act of Mercy to make them a Sacrifice to the publick justice. If the offence be not capital, his punishment may be a means to reclaim him; if it be, the example of his sufferings may deter others from the like sins, when *they shall* Deutr. 13. 11. *hear, and fear and do no more so wickedly*: and so it may prove a means of preventing the judgments of God from falling down upon the Land. God himself will not be merciful Psal 59. 5. to them that offend of malicious wickedness, though he have said *Misericordiam volo*, I will have mercy, &c. Which words commend unto us this seasonable and necessary instruction, that

Doctr. To be busie and scrupulous about the external worship of God, to the neglect of moral duties to God and our Brethren, is a *Pharisaical* temper, contrary to the Will of God.

For the proof of which position, I shall weigh Mercy and Sacrifice in the ballance of the Sanctuary, that you may clearly see of what different esteems they are in the sight of God.

God. And first, of Sacrifice, whose Antiquity might justly gain a great veneration among that people; for though I do not think it as ancient, as the state of Innocency, (as *Bellarmine* and *Greg. de Valentia* (the better to countenance their Sacrifice of the Mass) do affirm, *Bellar. de missâ l. 1. c. 20. Valent. de missæ Sacrif. l. 1. c. 4.*) yet it is almost as old as *Adam*, who taught his Sons to offer both of the fruits of the earth, and the fatlings of the Flock, which was done, as some learned men affirm, immediately upon that Covenant made to the promised seed, which was solemnized by Sacrifices, as the Apostle intimates, *Hebr.* 9. 18. & 22. And the Skins wherewith we find *Adam* and *Eve* clothed, shortly after the fall, and which were afterward made the Priests portion, *Levit.* 8. 8. were given them by God, (he having first had the flesh in Sacrifice) to be *Symbolum propitiationis* a sign of that Propitiation by which their sins were covered.

Secondly, Sacrifices were of greater esteem for their Institution, than their Antiquity, God himself having commanded the several sorts of them, and the particular circumstances concerning them. As first, the Peace-offering, for the fruits of the earth. Secondly, the Sin-offering, for Atonement and pardon of Transgressions. Thirdly, the Burnt-offering, as an acknowledgment of Homage to God the Soveraign Lord of all. The book of *Leviticus* is but a Directory for these.

Thirdly,

Thirdly, They were very considerable for their usefulness. First, as they were to be *Signa innocentiæ*, testimonies and declarations of Innocency. For as the creatures offered unto God ought to be only such as were clean for their kind, so particularly they ought to be without spot or blemish; and no beasts or birds of prey, but the Ox and the Lamb, the Turtle and the Dove, harmless and useful creatures only, must be brought to the Altar, and the offerer was to lay his hands on the beast, either to profess his innocence, that he was not guilty of bribes or of blood, of fraud or violence, or if he were, then to confess his sins, and deprecate the wrath of God by virtue of that Covenant, whereof the Sacrifice was a testimony, and so it was propitiatory. They were, Secondly, Eucharistical pledges, and earnests of their gratitude, expressing their readiness to forgoe all, or to return it to him from whom they received it. Thirdly, they were Admonitions to the guilty persons, to repent of their sins, or else that they must perish as those beasts did.

Fourthly, By external Sacrifices they were minded of their internal duties, as *mactare propriam voluntatem*, to mortifie all beastly lusts and affections.

Fifthly, They were fences and boundaries to the Religion, God commanding the *Jews* to Sacrifice those very beasts which their Idolatrous neighbours did worship (as the Ox, the Sheep, and Dove, which were worshipped

as Gods, among the *Egyptians* and *Babii*) to maintain a greater deteſtation of Idolatry in their hearts.

Sixthly, They were as ſo many penalties, and forfeitures, taken on that people upon every treſpaſs, which alſo ſerved, not only as a preſent puniſhment, but a future terror, minding them that they had forfeited their own lives and Souls, which God was pleaſed to ſpare, expecting better obedience, even a living Sacrifice.

And yet all this notwithſtanding, though Sacrifices were venerable for their Antiquity, more for their uſefulneſs, as well to the Religion in general, as to the Reformation of particular perſons, but moſt of all, for its divine Inſtitution, the *Levitical* Law being but a Rubrick or directory for the Sacrifices, *Miſericordiam volo, &c. I will have mercy.*

For if hypocritical *Jews* ſhould have amaſſed all theſe Sacrifices in one, as the Prophet *Jer.* 7. 21. ſpeaks, *Put your burnt-offerings to your Sacrifices and eat fleſh*; If they ſhould go with their Flocks, and heards to ſeek the Lord, *Hoſ.* 5. 6. If they ſhould have preſented a Sacrifice as magnificent as that of *Solomon*, 22000 Oxen, and 120000 Sheep; If they ſhould have invented more coſtly ones, thouſands of Rams, and ten thouſand rivers of Oil, their firſt-born for their tranſgreſſion, the fruit of their bodies, for the ſin of their Souls; yet to do juſtice, and to love mercy, is preferred to them all, *Mic.* 6. 8. 1 *Kings* 8. 63.

For

For though Sacrifices were commanded, yet not for any intrinsical goodness in them, but with respect to some greater good. *Eze.* 20. 25. *I gave them Statutes that were not good, and judgments whereby they should not live*, they were not originally good, as the duties of the Moral Law, these were commanded because they were good, the other good only because they were commanded, they did not make the Offerer, but he made them acceptable, as in the case of *Cain* and *Abel*. Thus God speaks to wicked men, *Psal.* 50. that gave their mouths to evil, and did sit and speak against their Brother and slander their own mothers son, *I will not reprove thee for thy Sacrifices, or burnt-offerings, Offer to God Thanksgiving, &c.* And *Psal.* 51. 16. *Thou desirest not Sacrifice, else would I give it thee. The Sacrifices of God, are a broken Spirit, a broken and a contrite heart, O God, thou wilt not despise. Solomon* tells us [after that he had presented that costly Sacrifice] *To do justice and judgment, is more acceptable to the Lord than Sacrifice, Prov.* 21. 3. for it is true of the house of God, what he says of ours, *Better is a dry morsel with quietness, than a house full of Sacrifices with strife, Prov.* 17. 1. In this therefore, the young Scribe was better instructed than these Pharisees, for he consented with our Saviour, *Mark* 12. 33. *That to love the Lord, with all our heart, &c. and our neighbours as our selves, is more than all whole burnt-offerings, and Sacrifice.* In a word, our

ver. 19, 20.

Savi-

Saviour hath told us, that whatever our gift be that we bring to the Altar, if we remember, that our Brother hath ought against us, (*i.*) if we are conscious of any injury, or unkindness, wherewith he may charge us, it is our duty to go first, and be reconciled to our Brother, before we presume to offer our gift, though it be of prayer, or praise; God will never accept of a peace-offering, from them that live in enmity with their Brethren.

And now if I should put into this scale, the whole Oeconomy of the *Jewish* discipline, their Oblations and Incense, their New Moons and Sabbaths, their calling of Assemblies (for Feasts or Fasts,) and their Prayers too, as *Isai.* 1. 11. they would for want of mercy be found too light. *To what purpose are they?* saith God, *v.* 11. *Who hath required this at your hands?* v. 12. *Bring no more vain Oblations, incense is an abomination to me, I cannot away with it, it is iniquity even your solemn meetings*, ver. 13. they were esteemed but mock services by God, for want of mercy to their Brethren.

Two other instances I shall add, because they seem of great weight.

First, That of Circumcision, which is called Gods Covenant with *Abraham* by which he promised to be his God and the God of his seed, *Gen.* 17. 10. and the Apostle calls it a Seal of the Righteousness of Faith, *Rom.* 4. 11. And as God instituted it, so he commanded the observation of it by a severe Sanction. *The Uncircumcised man to be cut off*, *Gen.* 17. 14.

And the Rabbies tell us, that as God appointed destroying Angels to that end, so he assigned guardian Angels to every one that was Circumcised. Certain it is, that they bearing the marks and tokens of Gods Covenant in their flesh, did boast themselves to be Gods peculiar people. And as our Apostle intimates, they preferred it to the Cross of Christ which the Apostle, though he himself was Circumcised, abhors with an *absit*, *Gal.* 6. ver. 14. But it was a saying among the *Jews*, that Circumcision was equal to the keeping of the whole Law, and that Heaven & Earth could not stand if Circumcision were omitted, therefore they made the eight days before Circumcision to be a preparation for that solemnity at which they invited their friends as witnesses and Sponsors for the child, that he should observe the Statutes of the God of *Israel*, and in the later times, had always an empty Chair set for *Elias*, expecting that he should descend from Heaven to be a witness of the Circumcision; and yet in truth it was as the Apostle saith, a burthen which neither they nor their Fathers could bear, and therefore God himself dispensed with the use of it to this people forty years together in the wilderness; and though St. *Paul* was Circumcised, and to make his own and *Timothy's* ministry the more acceptable to that people, took *Timothy* and Circumcised him, yet he teacheth them that if they were Circumcised (*i. e.*) with an intention to obtain Salvation by the works of the Law, Christ should

Acts 15. 10.

Acts 16. 1.

profit

profit them nothing: And *Galatians* 6. 15. (to them that were) *in Christ Jesus, neither circumcision availed any thing, neither uncircumcision, but a new creature*; by which he understands, *Gal.* 5. 6. *faith which worketh by love*: And in the 1 *Cor.* 7. 19. *a keeping the Commandments of God*: so that circumcision was not to be contended for, when the propagation of the Gospel, or Charity came into competition with it.

A second instance shall be that of the *Jewish* Sabbath, of the profanation whereof the *Pharisees* complained to Christ of his Disciples, *Matth.* 12. 2. and for whose vindication our Saviour urgeth again the right understanding of this Text, *v.* 7. *If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* Many of Christ's Disciples (as well as himself) were circumcised, and so obliged to sanctifie the Sabbath according to the Commandment, and great were the punishments which God threatned and inflicted on the transgressors, such as struck a terror to them, which made them run into superstition, insomuch that they would not go out of their places, nor dress their meat, nor carry a stick, nor defend themselves against their enemies on that day. And the crime for which the Disciples were complained of, was rather for transgressing their tradition, than any precept of God; for if the fault was their walking through the Cornfields, it doth not appear that they exceeded

2000. Cubits, which was allowed by them for a Sabbath-days Journey; if plucking the ears of Corn, that was approved by the Law, *Deut.* 23. 25. If for eating (which seemeth most probable, because our Saviour answered the objection by the instance of *David*'s eating the shew-bread) yet being hungry, their necessity might excuse them, nor was this forbidden (though perhaps contrary to a superstitious practice of theirs, for which the Heathen upbraided them, (*i. e.*) their Sabbath-days Fasts) therefore Christ vindicates them, as guiltless upon the Plea in the Text, *I will have mercy, &c.* As if he had said, You Pharisees do not understand the substantial and spiritual part of your own Law, for as long as there is not contumacy or contempt in the neglect of Ceremonial Precepts, but the excuse of a just necessity, or the rational consideration of a greater good to out-weigh that neglect, God will not impute it as a sin. Of this our Saviour convinceth them by the instance of *David*, *v.* 4. and of the Priests in the Temple, profaning the Sabbath by dressing the Sacrifices, for they were wont to say--- *In the Temple there is no Sabbath.* If then the service of the Temple excused the Priests for profaning the Sabbath; the service of Christ who tells them of himself, that he was greater than the Temple, *v.* 6. might excuse his Disciples, who being Prophets and Preachers of the Kingdom of Heaven, were greater than the Priests of the Law, as our Saviour said of *John* the Baptist, *Matth.* 11. 11. Now

Now a Prophet even under the Law, was above the Law of the Temple, and might ſacrifice in any place, as *Elias* did, and therefore it could not be unlawful for Chriſt's Diſciples, ſo earneſtly attending his work, that they became hungry, having no other proviſion, to eat a few grains of Corn for their preſent relief. Again, our Saviour tells them, *v.* 8. that the Son of Man is Lord of the Sabbath, which that he ſpeaks of himſelf as the *Meſſias* (who had power to abrogate and alter the Sabbath) is the opinion of ſome, though not ſo clear, becauſe *Matth.* 16. 20. he would not have it yet known that he was the *Meſſias*, and if our Saviour had made this his argument he needed not to have uſed any other. Others therefore think that by the Son of Man is meant *every Son of Man*, for Chriſt himſelf was not blamed but his Diſciples, whom he pronounceth guiltleſs for this reaſon, *The Son of Man is Lord of the Sabbath*, which S. *Mark* expreſſeth more plainly to this purpoſe, *Mark* 2. 27. *The Sabbath was made for man:* and ſo the argument ſtands thus, That which was made for another thing is to give place to that for which it was made, but *the Sabbath was made for man, ergo, &c.* Now though the *Jews* were ſo ſuperſtitious, that even in the time of the *Maccabees*, they would not defend themſelves againſt their enemies on the Sabbath-day, yet ſhortly after they began to grow wiſer, and would not only defend their own Lives, but aſſault their enemies, and do any

necessary work; for they had dearly been taught this Maxime, *Periculum vitæ dissolvit Sabbatum*, that the danger of losing Life did dissolve the Sabbath: And as *Selden, de Jure Gentium, l.* 2. *c.* 10. they held that in case of sickness, a *Jew* might not only eat forbidden Meats, but for recovery of health, or avoidance of any great danger, he might break any commandment, except these three, (*viz.*) Idolatry, Murther, and Incest; and I have heard from the mouth of a modern *Jew*, an odd interpretation of that Text, *Pro.* 4. 4. which he interpreting the copulative, by a discretive, reads, *Keep the commandments, but live*; i. e. so keep the commandments, as to be careful of preserving thy life in keeping of them. But to return in our Saviour's time, it was practised by them, as a thing lawful on the Sabbath-
Luk. 13. 15 day, to pluck an Oxe or an Ass out of a Ditch, or to lead them to Water, and to permit Merchants and Carriers to travel about their necessary affairs on that Day. So that the sum of all is this, that when two Laws seemed to interfere, so as both could not be kept, the lesser must yield to the greater, the ritual and ceremonial, to the moral or evangelical, which is the sense of the Text: *I will have mercy, and not sacrifice.*

But it may be objected, What is this of the contention of the *Jews* for Ceremonies, to the contending of Christians against them, when they are imposed contrary to their Christian liberty?

Answ.

Answ. These Objectors do no more understand their Christian liberty, than the Pharisees did the right meaning of the Text, which equally concludes against them that contend against Ceremonies, as them that contend for them, to the breach of Charity, Obedience, and Publick Peace, which as I have already proved against the *Jews* out of their Law, so I shall prove it (*contra Gentes*) against contentious Christians out of the Gospel. — Christian liberty is the restoring of Mankind by Christ to such an estate as it was in, before the Ceremonial Law was imposed, so that now *every Creature of God is good*, 1 *Tim.* 4. 4. *nothing is of it self unclean*, *Titus* 1. 15. *but all things are lawful*, 1 *Cor.* 6. 11. (i. e.) it is lawful for a Christian to do those things, against which nothing of moment can be alledged from the Scriptures, or right reason, to prove them unlawful. Those Men therefore go the wrong way, and puzle their own and other Mens consciences, who argue, It is not commanded, therefore I may not do it; whereas they ought to argue, It is not forbidden, therefore I may do it without prejudice to my Christian liberty; although it may be truly said, that it is commanded of God (*in genere*) from 1 *Cor.* 14. 40. and (*in specie*) by authority, to which we are bound to yield obedience for conscience sake, not as if the commands of our Superiors did immediately bind the conscience in such cases, but by vertue of God's commands for obedience to the higher

powers, The truth of all this will appear, from the Apostles own practice, *Acts* 15. 28. who imposed on the Primitive Christians such things, as were in their nature indifferent, to be observed as necessary, *bono pacis*, so *Piscator*, *Non semper & ubiq; nec per se & simpliciter ad salutem necessaria, sed ad pacem Ecclesiæ & vitandas offensiones, ut aleretur mutua benevolentia inter Judæos & Gentiles*: The sense whereof I shall give you from the *English* Annotations on the place, The word necessary is not referred to the Ceremonies, but the present occasion, and persons whose Salvation and Unity was necessary. Now who dares say, they were not bound to observe those Canons, when the Apostles say, it seemed good to the Holy Ghost, as well as to them, to lay these things upon them, as necessary to be observed for the time and ends above mentioned?

Again, we find St. *Paul* commending the *Corinthians*, 1 Epistle, Ch. 11. v. 2. for keeping the Ordinances which he delivered them, that is, say our Annotators, particular Ordinances for comelinesse and good order, which belonged to Ecclesiastical Polity, and were afterward called Canons, against which, if any but only seemed to be contentious by disputing against them, the Apostle silenced them by that, in Vers. 16. *We have no such custome, neither the Churches of God*, that is, say the same Annotators, to contend about matters of this nature, but willingly and cheerfully to obey those that have the over-sight of us in the Lord. And

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it is fit to consider the nature of the matter treated of, which was, how Men and Women ought to behave themselves at publick Prayers, which behaviour the Apostle would have to agree with those signs and gestures of reverence, which Subjects are wont to yield to their Princes: and although the *Jews* worshipped with their Heads covered, which was esteemed a sign of reverence among them, as also do the *Turks* to this day sit covered, and bowing their Bodies at their Devotions, as they are wont to do in the presence of their Rulers; yet the Apostle being to plant the Church among the *Romans*, and *Grecians*, with whom the uncovering of the Head was a token of reverence, he appoints the same behaviour in the Worship of God. And this was practised by the Christians in *Tertullian*'s days, who prayed *Capite nudo, expansis manibus*, with bare Heads, and Hands lifted up, and this *Tertullian* calls *legem Dei*, God's Law, *Quaris legem Dei? habet communem istam in publico mundi & in naturalibus tabulis ad quas & Apostolus provocare solet cùm in velamine faciei, inquit, Non natura vos docet?* For by Nature here, as *Grotius* observes, such general customes as had obtained among the *Gentiles* are intended, *Non est hoc plane Naturale, sed quod longe luteq; receptum, ut Jurisconsulti dant nomen Juris Naturalis, Juri Gentium.* Our Apostle then in this place doth, as with a two-edged Sword, cut off all disputations, contentions, against decent Ceremonies in the Wor-

Cameron. in loc.

Apologet.

Grotius in loc.

ship

ſhip of God, 1. By his Apoſtolical injunction. 2ly, By the cuſtome of the Churches of God: and to contend about ſuch things, and diſturb the peace of the Church is as unreaſonable, as irreligious a thing, which is my ſecond argument, The unreaſonableneſs of contending for Ceremonies, to the neglect of Moral duties.

1. For it agrees with the ſentiments of Mankind, as *Plato* diſcovers them, οὐ πρὸς τὰ δῶρα καὶ θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ. ἀλλὰ τὰς ψυχὰς, ἄν τις ὅσιος, καὶ δίκαιος τογχάνει ὤν. *The Gods reſpect not our Sacrifices, but our Souls*: And we our ſelves acknowledge not them for our Friends, or Servants, who only complement us, or put us off with eye-ſervice, or a little lip-labour, *Quin demus Superis — Compoſitum Jus, faſq́ animi, ſanctoſq́ receſſus — Mentis; & incoctum Generoſo pectus honeſto: Hæc cedo ut admoveam templis, & farre litabo.*

2. Becauſe the works of Mercy are Μιμήματα τῆς θείας ζωῆς, the reſemblances of the Divine nature, and life: *Be ye merciful*, ſaith our Saviour, *Luke* 6. 36. *as your Heavenly Father is merciful.* *Lactantius* tells us, *Summa Religionis eſt eum imitari quem colis*, it is the perfection of Religion, to be like him, whom we worſhip. Now *God is love, and he that dwelleth in love, dwelleth in God, and God in him*, 1 Joh. 4. 16. And he that loveth not his Brother, whom he hath ſeen, how can he, (*i. e.*) he cannot, love his God whom he hath not

In Divinitate nil divinius, in humanitate nil humanius.

not seen, 1 *Joh.* 4. 20. God hath made our charity, and our peace, as well as our holiness, conditions, without which we shall not see God: The Prophet *Hosea*, to instruct us in the mercifulness of God, commends to us the knowledge of God; did we know God better, we would love our Brethren more; 1 *Joh.* 4. 8. *He that loveth not, knoweth not God, for God is love.* It is spoken of *Josiah*, that *he judged the cause of the poor and needy, was not this to know me, saith the Lord?* Jer. 22. 16. Heb. 12. 14. c. 6. 6.

Heu! prima scelerum causa mortalibus aegris
Naturam nescire Deûm. Sil. Ital.

We are mostly prepossest with unreasonable and uncharitable Opinions, and passions, which do not only dispose us to think amiss of our Brethren, but of God also, as if he were such as our selves, as the *Indians* being black, paint their Gods so too. That Man must needs be very unmerciful, that can think his God to be so, and sure it is, that if God should be as unmerciful towards others, as we fancy him, or as we are, there are but few that would be saved, except those of the same fraternity with our selves. But such black thoughts are fruits of the spirit of Darkness; the fruits of the best spirit, are love, joy, peace, long-suffering, gentleness, goodness, &c. I shall ever suspect that Religion, that teacheth Men to love God, and hate their Brethren with all their heart. See Jer. 9. 24. Jam. 3. 15. Gal. 5. 22.

It is no wonder if the Stoicks, that deny the Deity,

Deity, and aſcribe all to an inexorable fate, do alſo unman Humanity, and unbowel Virtue, teaching that a wiſe Man ought to caſt away all compaſſion, and making that a defect of the Soul, *viz.* bearing one anothers burthens, which a better Philoſopher ſays, is to fulfill the Law of Chriſt. Well might *Cicero* reject them; (*neque enim audiendi ſunt, qui virtutem duram, & ferream eſſe volunt*) as not fit to be heard, who would transform Virtue, which is of a gentle, tender, tractable, and yielding quality, into a rigid, ſtupid, implacable, and unſociable conſtitution: Such wiſe Men have as little brains, as bowels, ſeeing St. *James* tells us, that *the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſie to be intreated, full of mercy and good fruits, without partiality and without hypocriſie.* And thus, though I have but caſually let fall ſome drops of Mercy into the other ſcale, you may perceive how much they do outweigh the whole *Jewiſh* Diſcipline and Sacrifices. The treaſures of Mercy are as boundleſs as the Ocean, and therefore I ſhall not attempt to contract them within this ſcale. *My thoughts are not your thoughts, neither are my ways your ways; for as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts,* ſaith the Lord. What great things the mercy of God will effect for ſuch as love him, may partly appear by the things he works in them, and by them, whom he cauſeth to partake of his

Gal. 6. 2.

Iſ. 55. 8.

own

own ſpirit, and ſo ſheds abroad his love into their hearts, that they can extend it again throughout the whole World, and be merciful, *as their Heavenly Father is merciful*, even in that great inſtance of making (as inſtruments) *the ſun of righteouſneſs to ſhine, and the Dew of Heaven to fall upon the juſt and the unjuſt*, and by their compaſſionate deſires, and faithful prayers, their tender mercies are over all the works of God. How gladly could I caſt my ſelf into this Ocean, as *Ariſtotle* to *Euripus*, and ſay, *Quoniam ego non Comprehendam te, tu Comprehendes me*; becauſe I cannot comprehend thy mercies, Lord, let me be comprehended of them!

But as every duſt of Gold is Gold, ſo every act of mercy is precious, and therefore I ſhall not need to mention the infinite perfections of Divine mercy, nor thoſe Heroick deeds of merciful Men, whoſe love hath been more ſtrong than Death; but confine my ſelf within thoſe ordinary bounds of Charity, wherein every Chriſtian may and ought to converſe with other, ſuch as the Apoſtle names, 1 *Cor.* 13. 4. To be long-ſuffering, and kind, not to envy, or vaunt themſelves, not to be puffed up, and ſeek their own, not to be eaſily provoked, not to think or ſpeak evil: any of theſe defects will, as the want of Salt to the Sacrifice, make it corrupt, and become unſavory. Every malicious thought will be as ſo much fire, to make them evaporate into ſmoke. So the Apoſtle aſſures us, *Though I ſpake with*

1 Cor. 13.

the

the tongue of men and Angels, though I had the gift of Prophecie, and understand all Mysteries, and knowledge, and had all Faith, and have not Charity, it profiteth me nothing. The bare omission of the meanest acts of Charity, such as our Saviour mentioneth, *Matthew* 25. 25. is sufficient to exclude our Souls as well as our Services from Heaven. The Pharisees then, had little reason to insist so exactly on a *Levitical* Ceremony of touching and accompanying with unclean persons; when they admitted that pride and contempt of their brethren, that envy against Christ, which rendred them by far the more unclean. A principle which hath much troubled the Church of God in all ages, when *Pharisaical* men, first censure and condemn their Brethren, and then separate from them, and grow in hatred against them, when they have no other reason to think ill of their Brethren, but because they think too well of themselves; and by their zeal for the externals of Religion, seek to palliate their neglect of the most essential duties. To these our Saviour commends the Lesson in the Text (as well as to those ancient *Pharisees*) *Go learn what that meaneth*, &c.

Having endeavoured to convince your understanding of the truth of the proposition in general, I shall apply it as effectually as I can for the cure of our present distempers, for we also do trouble our selves, and others, about many inconsiderable circumstances of external

nal Worship, to the neglect of those moral duties of Humility, Charity and peace, which are of the very Essence of Religion. And I doubt not but if we would lay aside our pride, prejudice, and carnal interest, and as new-born Babes, desire the sincere Milk of the Word, that we might grow thereby, this plain Lesson of our Saviour, touching the *Love of Mercy*, would more edifie us as well in holiness, as in peace and love, than all the publick declamations or private insinuations of contentious persons, whose zeal (like the little impotent heat in Insects, which not being sufficient to form sound vitals within, runs out into many weak and useless members and produceth (an *Ephemeron*) an Animal that endureth but for a day) running out into many nice circumstances, may have something of the shew, but very little of the substance and life of Religion. To such I do in the fear of God propose this method of learning the Lesson in the Text.

First, That our Agreement in the Substantials of Religion, and the liberty to profess and practise all things necessary to Godliness and Salvation, ought to be an indissoluble bond of peace and unity to us all. As the lower Sphears, though they have a proper tendency of their own, yet yield to the motion of the higher Orb; so though we have some fond conceits, and small concerns of our own, we should forsake them to comply with the great ends of Religion, Mercy, and Peace.

We

We agree in the substance of the Gospel, in the Creed, and Commandments, in the Ministry, and the Sacraments; we are built on the Foundation of the Prophets, and Apostles,
Eph. 2. 20. Jesus Christ himself being the chief Corner-stone, and on this Foundation we may build as high as Heaven, why should our Pride and Contention pull down the Judgment of *Babel* upon us? Methinks there should be no place left for discord among Brethren that are
Eph. 4. 5. united by so many Obligations, one Lord, one Faith, one Baptism, one God, one Father of all: but though we all pretend to meet in the same Center, yet the Leaders in every Faction (as the Lines that are protracted to the greatest length) are farthest from reconciliation.

Though others murmur and will not be content with *Manna* except they may have their flesh-pots too, Let us bless God, that he hath
Ps. 127. 20 established truth and righteousness among us by a Law. He hath not dealt so with other Nations, nor was it so with us of late days, and we may justly fear that our ingratitude and contentions may reduce us to the like confusion.

Secondly, If God himself will dispense with all the externals of his Worship, to shew us mercy, we need not fear his displeasure, if we either omit some things that please us, or admit some other things that displease us in the outward administrations, for the freer exercise of mercy and peace: better it is to submit to a doubtful inconvenience, than to run

into

into a certain mischief. And it will never be accounted among our infirmities, that we were not more careful of the publick Worship of God, than he himself.

Thirdly, Neither the external circumstances of Worship which are injoyned, nor those which are contended for, in opposition to them, have any positive command from God, or our Saviour; for our Saviour hath not prescribed the circumstances of Divine Worship, foreseeing (as Mr. *Calvin* says) that the same Rites would not agree with the several Nations and Ages, wherein the Church should be planted; and if we consider that, whereas the Two Sacraments only are positively instituted in the New Testament, there have been so great controversies moved about them, that many large Volumes have been written, and many bloudy Battles fought by men of contrary minds, it will appear a great mercy, that other things did not come under precept; for then, greater pretences for maintaining differences would have been pleaded, which now have no colour, for as much as the matters in dispute fall not under any command, and if there be no command, it follows that they are left at liberty, but by offending against plain Commands, for obedience and peace, our sin and condemnation are the greater. *Instit. l. 4. c. 10. n. 30.*

Fourthly, This shall be a Fourth consideration, that whatever cannot be referred to Faith or good manners, and is neither commanded,

manded nor forbidden, that may be done or omitted, as is most conducible to the great ends of peace, Charity, and Unity. To evince the indifferency of an action, these things are sufficient, First, that there be no command injoyning or forbidding it. 2*ly*. That it be declared by the Magistrate imposing it, that it is not intended as a part of Divine Worship, as having an antecedent necessity, (and so becomes an indispensable duty,) but for Order, Decency and Unity, and therefore as the Casuists say, *extra contemptum & scandalum*, if the Superiors authority be not despised, nor our Brethren scandalized, the practice of such things may be omitted, as you know the Ceremonies may be, in case of necessity, and in private duties, which could not be if they were not things indifferent. So that, that part of the Churches declaration, that says, she hath power to add, alter, or abrogate such Rites, manifestly declares their indifferency, as *Calvin* also affirms, speaking of the Sacramental Bread, whether it be Levened or unlevened, and the Wine, whether Red or White, whether delivered into every mans hand by the Deacon, or not. *Hæc indifferentia sunt & in Ecclesiæ libertate posita.* The Institutions and practice of the Church are a sufficient rule for such practices. The not prescribing them in Scripture, argueth that it was as unnecessary as impossible to be done: for as to that rule of the Apostle, that *whatsoever is not of Faith is Sin*, it imports not, that we either should

Ro. 14.23

have

have a command for every action in the Word of God, or that the thing done, is in it self pleasing to God, but, if it be not forbidden, nor really evil, but is in order to other good ends, it may or may not be done, (without a Superstitious fear of offending God,) by vertue of our Christian liberty.

Fifthly, In all things not determined by the Word of God, we are bound to obey the Magistrate, by virtue of the general Commands of God, and otherwise the Magistrate should have no authority at all, for those things which are good in their own nature, are commanded by God, and therefore the Magistrate must have power in things not commanded, or he hath none at all: and so in things forbidden, which will more plainly appear by what followeth, Rom. 13.

For, Sixthly, If I may do, or not do things in their nature indifferent, rather than offend a weak Brother, (which is the Nonconformists Plea to the Conformists) much more ought I so to do, or not do, rather than offend a Christian Magistrate, or disturb the publick peace, because publick offences are more carefully to be avoided than private, and when the Magistrates command is added (whether he be Civil or Ecclesiastical) that which was but lawful before, becomes, *pro hic & nunc*, necessary, as a means to peace or edification, *Acts* 15. 20. It is certainly more sinful, to oppose the command of many wise men (and such perhaps as are intrusted by us) or which is the same thing to go against their

judgment, and offend their Consciences, than to go against the judgment, and offend the Consciences of a few weak Brethren, who neither have the advantages to inform themselves of the nature of things, nor that authority, or concern, to provide for the publick peace, as their Superiours have, but may be easily imposed on by crafty men that lay in wait to deceive. Judge in your selves, Brethren how intolerable would that Servant be in your Family, that should be always quarrelling at his Masters habit, or the directions given him for his work; and though he have good and wholsom food in plenty, yet dislikes the Cookery, and being reproved for his pride and curiosity, is obstinate and instigates his fellow-servants to desert the Family. But herein the Apostles example may direct us better how far we may, or may not do things indifferent, (and such as have some appearance of evil in them to others) rather than to give offence to a Brother, as in the case of meats, which had been declared unclean by the Law, (but that difference was by the Gospel abrogated) and were much more accounted polluted by having been offered unto Idols, yet the Apostle says, *meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse*, it is grace and not meat by which the heart is established; our Christian liberty is an Amulet against any corruption in such things, for though the practice be determined, the judgment is free, there is *libertas ad oppositum*.

1 Cor. 8. 8.

positum. So in the case of Circumcision before mentioned, which was so abrogated, that S. *Paul* says, *if ye be circumcised* (*i.e.* with an opinion of the legal necessity of it) *Christ shall profit you nothing*: Yet to the *Jews*, that he might win them, he became as a *Jew*, and then used Circumcision, *Acts* 16. 3. and to them that were without the Law, as without Law, that he might win the *Gentiles*, and then he would not Circumcise, and in all this he was Christs Freeman, though he made himself a servant to all. Gal. 5. 2.

The Apostle knew that his Christian liberty was founded in freedom of Judgment and not of practice, and that neither *Circumcision nor Uncircumcision* were any thing, but the keeping of the Commandments. Now no actions of ours that are required in obedience to our Superiours about the Publick Worship, are so obnoxious to censure and scandal, as these were, but are under our Christian liberty. And as we ought to serve one another in love, in obedience to Gods commands; so ought we in obedience of the same, to *submit our selves to every Ordinance of man for the Lords sake*, and not use our liberty as a Cloke of Maliciousness, or an occasion to the flesh, to cast off either our Love to our Brethren or Obedience to Magistrates. For to what end hath God, according to his promise, raised up Kings, to be Nursing Fathers to his Church, or what possibility is there, that they should provide for its peace, if they have not power in these External things? If therefore the things com- 1 Cor. 7. 19.

manded be indifferent, it is certain that obedience to the Magistrate is no indifferent thing, but as necessary, as peace and unity, which cannot otherwise be preserved.

Seventhly, The means are alway, as subservient, so inferior to the end: Now the end of the Commandment is Charity, as the Apostle saith, and therefore both he, and St. *Peter* require charity above all things, 1 *Pet.* 4. 8. When therefore these externals of religion, become apples of contention, they are forbidden fruit, which cannot be injoyed without the breach of the great Commandment: and if they had each of them a particular precept; yet when lesser duties come in competition with greater, they cease to oblige. Private Laws yield to publick, humane Laws to the Laws of God; and among God's Laws, Positive Precepts yield to those that are moral and natural. A Vow, or an Oath concerning a thing lawful, if it hinder *Majus bonum Naturale*, ceaseth to oblige. The *Corban* might not be pleaded in Bar, to the relieving of Parents; much less may any Covenant oblige, against the Peace of the Church, and the Publick Parent (as some still plead, for that which they call the National Covenant.) Those things therefore which are matters of Discipline, and external order, how precisely soever injoyned, ought to give place to those that are the more substantial parts of Religion, such as mercy and obedience to Magistrates, charity, peace, and unity among Christians;

Col. 3. 14.

ſtians; and as we may diſuſe ſome things which have been generally received in the Church of God, (as were the kiſs of charity, the love-feaſts, and anointing of the ſick) ſo certainly we may uſe ſome other things, which are injoyned by our Superiors, for the ſake of Order, and Unity. When St. *Paul* had eſtabliſhed the Doctrine of Faith in the Church of *Corinth*, he tells them, that if about rites and ceremonies, *Any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God:* that is, the cuſtom of the Church is a ſufficient Plea againſt ſuch contentious perſons. Thus when the Council of *Nice* had compoſed the Articles of Faith in that Creed, they all with one conſent approved of the Ancient rites and cuſtomes: τὰ ἀρχαῖα ἤθη κεκρατείτω. And *Sozomen* ſays, it was ever eſteemed an unreaſonable thing for thoſe that agreed in the Subſtantials of Religion, τῶν ἀδιαφόρων ἕνεκεν ἀλλήλοις ἐπιχωρίζειν, to ſeparate from each other, for cuſtomes, and matters of doubtful diſputation.

1 Cor. 11. 16.

l. 7. *c.* 19.

And it is generally agreed, that the Churches, which are *ſui juris*, agreeing in the ſame Faith, may differ in Rites and Ceremonies, which they have power to alter, or abrogate, and therefore *Calvin* ſays, they are *Mali filii*, wicked Sons, that will diſturb the Peace of the Church, their Mother, for ſuch external rites, and as the Phariſees in the Text ſeek to withdraw the Diſciples by ſuch objections againſt their Maſter, *Why eateth your Maſter with*

Publicans and Sinners? And yet certain it is, that the Authors of Sects and Divisions among us, have no better grounds for all the disorders and confusion, the proud contempt, and unchristian censures, the slander and vexation, that have been as so many evil spirits raised among us; and I desire, that such as are yet in the fault, would not only consider the insufficiency of the grounds, but also the mischievous consequences of our divisions, how directly opposite to our Saviour's rule in the Text, *I will have mercy, &c.*

Now, that there are Divisions among us, may be proved by the same arguments, that the Apostle useth to prove, that there were
1 Cor. 3. 4. Divisions in the Church of *Corinth*, (*viz.*) when one saith, *I am of Paul*, and another, *I am of Apollos, &c.* which Divisions, as they cannot be warranted, but on a supposition of some great corruption in our Doctrine, or Worship, or some grand profaneness in our Members; so are they not raised without such thoughts in the hearts of those that do separate from us, as Mr. *Newcomen* observed in his Sermon at St. *Pauls*, *Febr.* 8. 1646. *p.* 40. 'Who are they that brand their Brethren with 'the title of Proud, Time-servers, Prelatical, 'Tyrannical, Antichristian, but such as sepa-'rate? Who will say that they are of the same 'opinion in Fundamentals, and that their dif-'ferences are, but *in minutioribus*; but, Why 'do they in matters of lesser moment trans-'gress the Apostles rule? Why do they not

'keep

keep their opinions private, and have their faith to themſelves before God? Why do they upon ſo ſmall differences, withdraw from Communion with us, and gather themſelves into diſtinct and ſeparate Churches? This is certainly a Phariſaical leaven, that ferments and imbitters our ſpirits, and though the effects of it may be hid for a time, yet on every heat and agitation it ſpreads through the whole lump, and ſwells Men with Pride, and an unſociable ſowrneſs of Spirit.

And though the things wherein we differ, ſeem to be but ſmall, and have a ſhew of piety, yet the conſequences are ſo notoriouſly and really evil, that the moſt zealous pretences for the Diſcipline of Chriſt, are too narrow a Plaiſter to cover or cure the feſtred rancor and malice towards his members. Ceremonies are no fit matter to exerciſe our zeal and contention, but obedience and charity. Yet as the Ordinances and Rites that were retained by the believing *Jews* and *Gentiles*, were ſtill a Wall of ſeparation between them, and the Apoſtle calls it *the enmity*, ſo is it with us: The *Jews* and *Samaritans* differed chiefly about the place wherein they ought to Worſhip, upon which there grew a mortal hatred between them, ſo as that there was no commerce between them, they would not ſalute one another ---- *Nec monſtrare vias eadem niſi Sacra colenti*; and it was accounted all one to be a *Samaritan*, and to have a Devil. So when once Men ſwerve from the cen-

Eph. 2. 15.

ter

ter and basis of charity, there is no consistency, but Men fall, first to vain jangling, and that increaseth to more ungodliness, for where bitter envying, or (as the original word is) zeal is, there is confusion, and every evil thing. *Behold*, saith St. *James*, *how great a matter a little fire kindleth*; if Men snatch a Coal from the Altar, it is blown up and down by popular breath, until it be raised into a flame, and hath this property at least of the fire of the Sanctuary, that the busie Levites will not permit it to go out.

I know it will be troublesome to others, for it is a terror to my self to recount, what cataracts and inundations of blood, our Church-divisions, that at first, as the Prophets Cloud, were but as a hand-breadth, have rained down upon the whole Land. I shall give it you therefore in a Foreign instance, namely of the *Donatists* in *Africa*: who, because *Cecilian* their Bishop had admitted some to his Communion, whom they accused for *Traditors*, first withdrew from the Church, which as they pretended ought to consist of such only as were ἁγιοι, holy, and without blemish: and because they had read in the *Canticles*, that *Christ* caused his Flock to rest *sub meridie*, they concluded, that their Party in the South of *Africa*, was that Flock; and hereupon they are very industrious to gather Congregations, and pick up one of a Family, and two or three of a Village, which, as *Optatus* observes, were generally of the weaker sort. *Aut exivit Uxor*

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& resedit Maritus, &c. The Wife is withdrawn from her Husband, the Son or Daughter from their Parents. And my * Author sets down the Method which those Seducers used, *Cai Sei!* or *Caia Seia! bonus homo, sed traditor, libera animam tuam*: Thou good Man, or good Woman, thou art among Idolaters, and Superstitious persons, thou hast good affections, but they are not rightly placed, come out of *Babylon*, and deliver thy Soul: When they had thus increased their Party, they built *Basilicas non necessarias*, more Churches than were necessary, and their Sermons were generally Satyrs against the Catholicks, and though they were frequently confuted in private disputations, and condemned by many Synods at home, and several Councils abroad, and divers Edicts of the Emperors, yet never would they acquiesce, or be reconciled, but vexed the Churches of *Africa* for more than a Hundred Years, increasing their Numbers, and subdividing into Factions, as the *Primianists* and *Maximianists*, the *Rogatians* and *Callidians*, *Luciferians* and *Circumcellians*, and all of them *Donatists*; and the *Circumcellians* were a Generation of Zealots, so fierce and implacable, that *Domitian* himself did not use more cruelty in shedding Christians bloud, nor *Julian*, who was *in Rempublicam Christianam ingeniosè nequam*, could ever contrive more mischievous Instruments to destroy Christianity withall, than these *Donatists* were, and therefore he countenanced them against the Catholicks;

* *Optatus.*

licks. And when at last their grievances, and the grounds of the Schisme came to be inquired into, in the Conference of *Carthage*, they could object nothing against the Catholicks, but what here the Pharisees did against *Christ*, *Why eateth your Master with Publicans and Sinners?* And can any Christian Spirit think, that this Plea for a Levitical Ceremony, will justifie such barbarous cruelties and bloody Sacrifices before him, who hath said, *I will have Mercy and not Sacrifice?* For let it be considered, that we live in a Church, which is established on the foundation of the Prophets and Apostles, *Jesus Christ* himself being the chief corner-stone; a Church, wherein nothing is forbidden which the Word of God commands, nor any thing commanded, which that forbids; a Church, whose Constitutions are truly Ancient and Apostolical, for which it is envied by her Adversaries, though blamed by those that should be her Friends. In a word, a Church, wherein we may be as holy, devout, and charitable, as flesh and blood will permit us. This Church is protected by a Gracious King, setled on the Throne of his Fathers by many miracles of Providence, ready to gratifie the just desires of all good Men. And what sufficient reason can be given, to disturb the peace of such a Church, or to disobey the commands of such a King, for the preservation of peace and unity, under whom all things are lawful, except (*libertas perundi*) a licence to undo our selves and others?

That

That there are ſome ſuch imperfections in the Church, as diſcontented Perſons may quarrel at, is no ſtrange thing, and if cauſleſs and frivolous objections may be a ground for Separation, there can never be a firm peace in any Church, ſeeing that ignorance, and intereſt, and malice will ſtill prevail in the hearts of ſome Men; but that ſuch things may be tolerated, and ſubmitted to, rather than to deſtroy the foundations of peace and unity, and rent the Body of *Chriſt*, is the judgment of all ſober Chriſtians. Our Saviour did not withdraw himſelf and his Diſciples from the *Jewiſh* Synagogues, becauſe there was a High-Prieſt, and the Scribes and Phariſees ſate in *Moſes* Chair: Nor did the Apoſtle perſwade the Chriſtians to forſake the Church of *Corinth*, wherein were many profane Perſons, and great abuſes, but he diſſwaded them from their diviſions, which had given occaſion to thoſe ſcandals. And if the Church in imitation of her Maſter, do retain ſome ſinful perſons in her Communion, in hope to reform them, it is no charitable courſe to ſeduce her Diſciples, as here the Phariſees did, *Why eateth your Maſter with Publicans and Sinners?*

Tanta eſt imperitiæ moroſitas ut vel in rebus probatiſſimis habeat ſemper quid reprehendat. Cal.

A tolerable Sore is better than a dangerous remedy. Mr. *Hooker.*

If the Church did impoſe ſuch Sacrifices, as the Church of *Rome* doth, for the Living, and the Dead, a few Pence at the *Pope's* ſhrine, for Sins paſt, preſent, and to come; if it did require that daily Mock-ſacrifice of the Body and Bloud of Chriſt, in the Maſs, of which they themſelves can have no great eſteem, ſeeing

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ing they order it to give place to the προσκύνησις or Worship of the Cross, on a certain day set apart for that end, on which, (saith *Durand* (*Rationale l. 6. c. 77.*) *Horâ nonâ convenit ad adorandam crucem vacare,*) they must be wholly intent upon the Worshipping of the Cross, as if that were indeed the Altar that did Sanctifie the Sacrifice; or if they did impose such gaudy and numerous Ceremonies as should quite hide and obscure the substance of Worship and Devotion, that it might be said of the Church as the Poet says of his gaudy Girl—*Pars minima est ipsa puella sui*; Then we might have cause not only to recede, but to resist, as the Martyrs did: but to contend as *Hugh Broughton*, and Mr. *Ainsworth* did, to Separation and enmity upon a needless controversie, whether *Aarons* Ephod were of a Blew colour, or Sea-water-green, and *Tragœdias agere in naugis*, to act Tragedies upon no other ground than our own fears or jealousies, and to use our Christian Brethren, as the Heathen did their Predecessors, wrap them up in the skins of Wolves or Bears by defaming, slandering and condemning them, as Profane and Antichristian persons, and then bait and devour them; this is to deal worse with them than the *Pharisees* did with Christ.

Suppose there were a better Government and discipline revealed than ever yet was known, or practised in the Church; suppose the Presbytery were agreeable to the pattern in the Mount, as some phrase it, (and if they had said

said to the pattern of the air, it had been alike intelligible) yet if it could not be erected without Rebellion and Rapine, without the effusion of Christian blood, and raising the foundations of Churches and Kingdoms, that were well established in the truth, and peace of Christ, the Text doth warrant the rejection of it, *I will have mercy and not Sacrifice.*

But wherein, I pray, doth the Discipline opposed by *Presbyterians, &c.* to the Peace and Unity of the Church, exceed or parallel that which is already established? or is it as venerable for antiquity as the *Jewish* Sacrifices were? is there any thing of such beauty as the Temple, and the several Orders of the Priesthood? is it such a prop to the Royal Tribe as the Priesthood was, or doth it serve the Ends of Religion, as the Sacrifices did? Alas very little of all this will appear, it is but an invention of yesterday, that like *Jonah's* gourd sprung up in a night, and hath a worm alwayes gnawing at the root, and yet men think they do well to be angry, and to contend for it, even to the death of their Brethren.

Hath not God said I hate robbery though it be for burnt-offerings? will God be well-pleased with such as sacrifice their Loyalty and Charity, and all moral virtues, to a pretended Reformation of Ceremonies? This Mask is so worn out that a *Pharisee* would be ashamed of it, and yet a late Gentleman hath taken

taken it up, and though his business was to cast fire into the several parts of the Nation, especially into the Churches, yet makes himself very merry, and tells us in his Rehearsal, that the good Old Cause was (not only good enough but) too good to be fought for; but God forbid, that others should be of his mind, to think only so well of it, as to fight for it again, for it is so impossible, that any Cause fought for with such horrid circumstances as that was, should be good, that if an Angel from Heaven, (much less when only one transformed into an Angel of light,) should assert it, I have warrant enough not to believe him.

Gal. 1.8.

The Sacrifices and Disciplins of the Law were termed by the Apostle διακονία θανάτου, 2 Cor. 3.7. the ministration of death, because without shedding of bloud (χωρὶς αἱματεκχυσίας) there was no remission. And if in this, the Discipline contended for do resemble the Jewish Sacrifices, in the shedding the bloud, not of Beasts, but of Christians, and cutting and dividing the very body of Christ, in fire and smoke, and making whole Kingdoms burnt-offerings, we may be assured the God of Mercy cannot be well-pleased with such Sacrifices.

Heb. 9.22.

The Honour of God, the Success of the Gospel, and Salvation of Souls, is not concerned in the erecting of such a Discipline, nor in contending about Ceremonies, which are not otherwise hurtful to those great ends, but

but by our needleſs contentions about them. If we could order our Converſations according to the Doctrine of the Church, we need not fear of diſpleaſing God by Conforming our Devotions to the Liturgy of the Church, for *the Kingdom of God is not meat and drink, but Righteouſneſs and Peace, and Joy in the Holy Ghoſt:* he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

'There is no Reaſon we ſhould be thus diſ-
'joyned and mutually branded. This man is
'right (ye ſay) that man is not right, this
'ſound, that rotten; and how ſo, dear Chri-
'ſtians, what for Ceremonies and circumſtan-
'ces, for Rotchets, or Rounds, or Squares?
'Let me tell you he is right that hath a right
'heart to his God what Form ſoever he is for.
'The Kingdom of God doth not ſtand in
'meats or drinks, in ſtuffs or colours or
'faſhions, in noiſes or geſtures, it ſtands in
'Holineſs and Righteouſneſs, in Godlineſs
'and Charity, in Peace and Obedience, and
'if we have happily attained unto theſe, God
'doth not ſtand upon trifles and niceties of
'indifferency, and why ſhould we? Away
'then with all falſe jealouſies and uncharitable
'gloſſes of each others actions and eſtates.
'Let us all in the fear of God be intreated in
'the bowels of our Dear Redeemer, as we
'Love our Selves, our Land, our Church,
'the Goſpel, to combine our counſels and en-
'deavours to the holding of the Unity of the
'Spirit in the bond of peace, and labour and

Bp. Hall in a Serm. of the miſchief of Faction, p. 83.

'ſtudy, not how to widen, and gall, and ran-
'kle, but how to ſalve and heal theſe unhappy
'ſores of the Church and State. And as
Mr. *Calvin* ſaith, When we ſhall come to that
Epiſt. ad Catech. Genev. great Tribunal, where we are to render an ac-
count of our Miniſtery, There ſhall be no
queſtion concerning Ceremonies, neither ſhall
this conformity in outward things be brought
to examination, but the lawful uſe of our li-
berty, and that ſhall be adjudged lawful that
conduceth moſt to edification. Let therefore
all our care, circumſpection and diligence
tend to this, which we may know ſo far to
ſucceed, as we become Proficients in the ſe-
rious fear of God, in ſincere piety, and un-
feigned Sanctity of manners.

I know you will all joyn with me, to con-
demn thoſe pitiful pretences which are ſtill to
be heard from the mouths of ſome profane
perſons, to excuſe their not frequenting of the
Lords Supper, a Sacrament which may aſſure
them of infinite comfort, and bleſſings, if
they did not *obicem ponere*, make themſelves
uncapable. They pretend a grudge againſt a
neighbour, or a *punctilio* of profit or reputa-
tion, or perhaps a pet againſt their Miniſter,
for demanding his Dues, or reproving their
Vices, and therefore they cannot come. It is
the very ſame that is pleaded againſt the Com-
munion of the Church, in whoſe Peace and
Communion they might have Peace and Sal-
vation; they have ſome perverſe Opinions of
their Brethren, or Miniſter, ſome point of

Repu-

Reputation, profit, or trade lies in the way, or some strange reports have been whispered in their ears, by Schismatical persons, the truth whereof they had never time to examine, nor discretion to judge of; and yet there are such invincible prejudices created within them, that they cannot be reconciled, *Non amo te, nec possum dicere quare*, that is they must keep at a distance, and live in hatred and malice, though they have no reason for it. But when God shall call us to an account for our ignorance, and uncharitableness, and make inquisition for the Authors and grounds of all those divisions, that obstinacy and cruelty that hath been practised among us, what shall we answer him? can we say as *Saul* did except it be falsly, I have kept the Commandments of the Lord? it will be replyed then, what meaneth the lowing of the Oxen, and the bleating of the Sheep that are gone astray? if it be pretended that they are set a-part for a more solemn Sacrifice, the Prophet demands, hath the Lord as great delight in Sacrifice, and burnt-offerings, as in obeying the Voice of the Lord? *Behold to obey* (the Commands of God for Peace and Charity) *is better than Sacrifice, and to hearken than the fat of Rams.* Shall we say all our divisions were occasioned by misinformation, that the Cause of God and the Kingdom of Christ were concerned, or that it was done in opposition to a Ceremony, because we would not receive the Sacrament on our Knees, or see our Minister wear a Surplice, or because we would not submit to the injunctions of our Rulers in matters of Decency, or which is as much as any of the rest, because we would not eat with *Publicans* and sinners?

Ubi ad summum illud Tribunal venium fuerit ubi reddenda erit olim functionis nostræ ratio, minima erit de Cæremoniis quæstio. Cal. Epist. in Catech. Genev.

sinners? Consider, if this be not contrary to our Saviours rule, of preferring Mercy above Sacrifice, when we sacrifice Mercy and Peace, and Charity, which are so strictly commanded, to our own ignorance or interest, or to the discontent and maliciousness of wicked men, which are so peremptorily forbidden.

Remember the Blessing pronounced to the Peace-makers by our Saviour, and the Curse against them that are Contentious, and obey not the Gospel, and then think, whether true Comfort and Piety, do lye most in being instruments of Peace, of Mercy and good Works, or in being Fire-brands in the Church of God, instruments of Satan, accusers of the Brethren, enemies of Peace, and authors of Confusion. And think often, that God hath made our following of Peace, a condition of Salvation, as well as of Holiness. *Follow peace with all men*, (with all our Christian Brethren more especially) *without which no man shall see the Lord.*

Deterior est qui recedit ab Ecclesiæ concordiâ, & in hæresin aut Schisma demigrat, quam qui impurè vivit salvis dogmatibus. Eral. de Eccl. concordia, p. 113.

The Plea of *Templum Domini*, will but aggravate the guilt of such as do steal, and murther, and commit Adultery, and swear falsly, *Is this House which is called by my Name become a den of Robbers?* What greater dishonour can we do the Church of God than under pretence of Zeal for Reformation of things inconsiderable and doubtful, to open a gap for the greatest impiety, such as Rebellion, and Schism, a contempt of things Sacred and Civil, which have been after mature deliberation and Primitive custom legally established in the Church of God? *Jer.7.4.*

If men do indeed desire the honour and safety of Religion,

ligion, and the whole Nation, there is no better method of effecting it, than by a hearty endeavour, that we may all ſpeak, and mind the ſame things, and *keep the unity of the ſpirit in the bond of peace:* by this the power of godlineſs will appear, as well as the form of it, when that Dove-like ſpirit ſhall poſſeſs our Souls, and baniſh all thoſe proud and wrathful diſpoſitions, that do as much hinder the righteouſneſs of God, as love and charity to our Brethren. *James* 1.20.

What an honour is it to be a Repairer of the breaches of *Sion*, to ſettle the Ark of God, that hath been ſo long in a wandring condition, to convert Thouſands of Souls from the error of their ways, and as the good *Samaritan*, pour in Wine and Oyl to their wounds, that have fallen among Thieves, in their journeying from *Jeruſalem* to *Jericho?* If *Chriſt* will ſo graciouſly reward at the laſt day, all thoſe temporal and bodily ſupplies, that we beſtow on his diſtreſſed Members, as himſelf hath expreſſed, *Matth.* 25.34. much more bountifully will he recompenſe all that labour of love, which we manifeſt for the preſervation of thoſe Souls, which he redeemed with his precious bloud, to reduce a ſinner from the error of his ways, by a mild reproof, a ſeaſonable inſtruction, a peaceable and pious example. This is to be as *Moſes* was to *Aaron*, (*Exod.* 4. 16.) inſtead of a God and a Saviour unto them. Great is the advantage and opportunity that thoſe Men have, who by their parts and reputation have an influence upon the ſpirits and conſciences of their miſguided Brethren, if they would inſtruct them in this plain leſſon of preferring works of mercy and charity above all external ſervices whatſoever; if they would convince them, how hateful to God a Phariſaical temper is, that diſpoſeth Men to quarrel about external circumſtances,

wherein they are not at all concerned, and to neglect the most necessary duties of the Gospel, Judgment, Mercy, and Faith, which are of Eternal concernment to their Souls. In so doing, they may save themselves, and perhaps thousands of those that know them, and are ready to follow them. And if there be a pleasure in doing good, there is no pleasure like that, which will arise, from being instrumental in so publick a blessing, wherein the very being of Religion, the peace of the Nation, & the salvation of souls are bound together, especially in this juncture of affairs, when for want of exercising mercy to one another, we expose our selves as a Sacrifice to our common enemies. *Misericordiam volo*, is God's voice to us, and may it ever be heard in our Land. If he should have dealt with us, as we do one with another, & lay hold of every provocation to destroy us, the whole Land might have been a sacrifice to his Justice: but *he hath in the midst of judgment remembred mercy*, and seeing it is his mercy that we are not consumed, let us not be so unmerciful to our selves, as to bite & devour one another till we be utterly consumed. *Misericordiam volo*, is the Kings Motto, as well as God's; He hath sometime graciously manifested his readiness, to dispense with the use of those established forms of worship, which himself retains as most agreeable to the Word of God, and in which, the Arguments and Sufferings of his Royal Father have confirmed him (next to a *Jus Divinum*) against all doubtings or contradictions: yet to shew that he also loves mercy, rather than sacrifice, he indulged the omission of them, as long as the peace and welfare of the Nation could bear it; how ill do they requite this great condescension, that will not recede one step from their pretended holy, but really unpeaceable Discipline, to follow such a Divine and Royal

Gal. 5. 15.

Royal example, as both God and the King do propose to them? *Misericordiam volo*, should be our Petition to the King to pardon all that obstinacy and peevishness of spirit, that keeps us still in disobedience and contradiction to those good and wholesome Laws, whereby we might *lead quiet and peaceable lives, in all godliness and honesty*, 1 Tim. 2. 2. Sure I am *Misericordiam volo* will one day be our Petition to God, that he would not enter into judgment with us; and we may know what our sentence will be then, for by the Gospel we must be judged, and that assures us that *with what judgment we judge we shall be judged*; and, *he shall have judgment without mercy, that sheweth no mercy*, James 2. 13. *Volunt Deus ut quisq; sit sibi mensura misericordiæ.* And now *Misericordiam volo*, shall be my Plea also, that you would pardon my trespassing on your patience, and that you would suffer a word of Exhortation. God hath planted us in his own Vineyard, hedged us about with his Almighty providence, and been at the expence of Miracles of Mercy, to restore and establish us on foundations of peace and righteousness: And now that he expects Grapes, *let us not bring forth wild grapes*, he looketh for judgment, *let us not bring forth oppression*, and when he expects righteousness, let us not bring forth a cry of our own sins and divisions, and the sufferings of our brethren, lest he take away our hedge, and we be eaten up, and lest he break down our wall, and we be trodden down of them, that bear evil will to *Sion*, and watch opportunities to lay us wast. *Rom.* 2. 16. Mat. 7. 2. James 2. 13. *Isa.* 5.

If there be any fanatick principle among us, (and there are certainly very many) this is one, to think that purity of Ordinances will commute for the impurity of our lives,

lives, or that we are either better, or safer, for being of this, or that Party: *Lot* and *Noah* are commended for being righteous in a wicked, and perverse Generation; their condemnation will be the greater, that are wicked and unrighteous in a holy Nation, and Schismatical in the Communion of a Church truly Catholick and Apostolical: Let none of us be as the Sons of *Eli*, Sons of *Belial*, that snatched at the flesh while it was raw, and served themselves before the Lord, whereby they made the offerings of the Lord to be abhorred of the People: Let none of us be like the Proud and Hypocritical Pharisees, who thought to cloke their real impieties, in neglecting works of mercy and peace, by a pretence of zeal for the minute circumstances of external Worship and Discipline; but let us offer to God the sacrifices of a humble and contrite heart, and not forget *to do good and communicate, for with such sacrifices God is well pleased*: and then he will accept our praises, and answer our Prayers with a *Misericordiam volo: I will have mercy upon you, and heal your Land.* Which God grant for the sake of Jesus Christ, *Amen.*

Heb. 13. 16.

FINIS.